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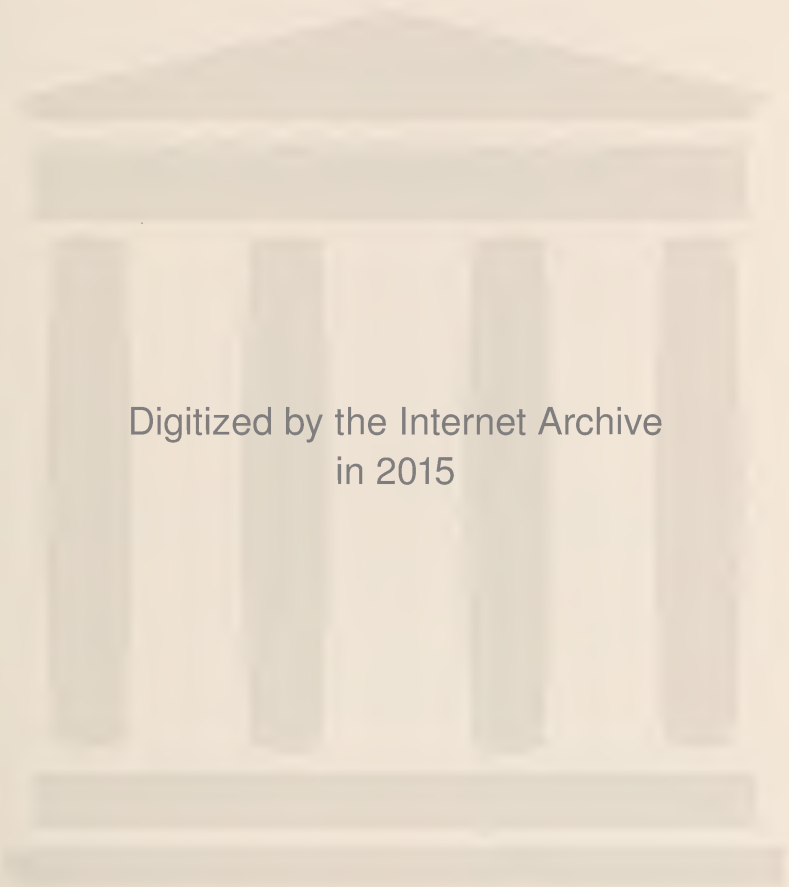
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The Missionary Review of the World

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JUL 10 1916
THEOLOGICAL SEM

VOL. XXXVIII. OLD SERIES VOL. XXVIII. NEW SERIES

Founded in 1878 by
REV. ROYAL G. WILDER, D.D.

Editor-in-Chief, 1888 to 1911
REV. ARTHUR T. PIERSON, D.D.

JANUARY TO DECEMBER, 1915

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FUNK & WAGNALLS COMPANY

NEW YORK LONDON

1915

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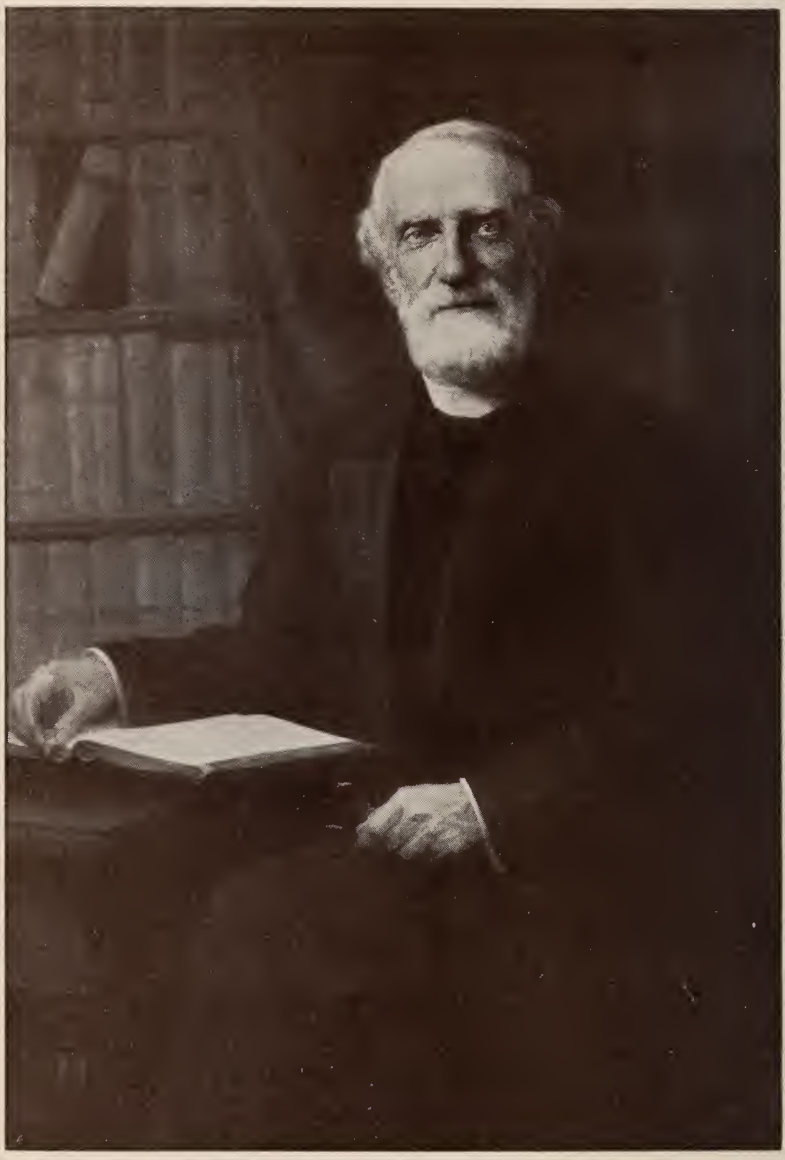
Printed in the United States

Fuel for Missionary Fires

SOME SIGNIFICANT FACTS FOUND IN THIS NUMBER

Suitable for Use in Church Calendars and Missionary Meetings

1. The ten Chinese girls, the first sent to America to be educated on the Indemnity Fund, are all Christians, and eight are daughters of Chinese pastors. They were chosen by competitive examination in Peking (see page 63).
2. Mohammedanism is hopelessly divided. The attempts of the Sheikh-ul-Islam of Constantinople to arouse all Moslems to a "Holy War" against Christians have failed (see pages 2 and 13).
3. In the United States there is one ordained Protestant minister to every 594 people; in China there is only one to every 476,462 people (see page 61).
4. If China arms and drills her people up to European standards she will have a standing army of 36,000,000 men. Is it not worth while to teach China the power of the Gospel of Christ? (see page 26).
5. Seventeen hundred walled cities and thousands of smaller towns in China are now open to missionaries for the first time. If we do not quickly use this opportunity the tide will turn as it has turned in other lands (see page 71).
6. Mr. Morimura, a wealthy Japanese business man, who recently found Christ in his old age during the evangelistic campaign, has given $100,000 to establish a fund to promote business morality (see page 74).
7. The Christians of Aintab, Turkey, astonished the Turkish soldiers, when they arrived hungry and thirsty, by giving them a hot dinner and cool water. "Verily," said the soldiers, "such kindness has never been shown by Christians to Mohammedans since the days of the Prophet" (see page 3).
8. In the recent evangelistic campaigns among Chinese students, conducted by Mr. Sherwood Eddy, 7,000 inquirers in seven cities asked to join Bible classes. The average attendance at the meetings was 3,000 students (see page 5).
9. In the Peking evangelistic campaign the Minister of the Interior gave the ground for the pavilion in the "Forbidden City"; the Minister of War gave the use of 200 army tents; the Minister of Education gave a half-holiday to enable students to attend the Gospel meetings; and President Yuan Shi Kai exprest his deep interest in the campaign. In what Christian lands would officials do as much? (See page 5).
10. During the present war, Great Britain has restricted the sale of intoxicants; Germany has forbidden traffic in alcoholic liquors; France has prohibited the manufacture of absinthe; and Russia has closed all the drink-shops in the empire. The anti-alcoholic movement spreads (see page 67).



A PORTRAIT OF ARTHUR T. PIERSON (1837-1911)
Editor-in-Chief of the MISSIONARY REVIEW OF THE WORLD, 1888 until his decease in 1911

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The
MISSIONARY REVIEW OF THE WORLD

Vol. XXXVIII, No. 1
Old Series

JANUARY, 1915

Vol. XXVIII, No. 1
New Series

SIGNS OF THE TIMES

SIGNIFICANT EVENTS OF 1914

THE year that has just closed will first of all be notable as one marked by the greatest war in history. Men and money, all resources and treasures have been sacrificed without stint for national success. It is still too early to forsee the results of the war, or its full significance to the Kingdom of God. There will be changes in the map of Europe and of the world; the loss of men and material resources are incalculable, the exhibition of hatred is deplorable. All is against the Spirit of Christ. On the other hand there are lessons that may well be taken to heart by all Christians—the ineffectiveness of an "armed peace"; the heroic self-sacrifices of which men are capable; the enormous supply of men and money available, if people are but aroused to the need of giving; the futility of all foundations for peace and brotherly love other than loyal surrender to Jesus Christ.

But there were other events of the year which, in the sight of God, are no less significant. These have been noted from time to time in the REVIEW, and are listed here that we may see them at a glance. The December index refers to the months in which full particulars are given:

North America

The Student Volunteer Convention in Kansas City.
Campaign of World's S. S. Association in behalf of Moslem children.
United Every-Member Canvass in the Churches.
Convention in behalf of American Negroes, Atlanta.
Co-operation Program adopted by Home Mission Council.
Hebrew-Christian Alliance formed.
American Baptist Missionary Centenary.
United Conference of Missions in Mexico.
International Sunday-school Convention, Chicago.
Dedication of the Christian Synagog, Toronto.
United Missionary Campaign among churches of all denominations.
South American Leaders' Conference, Uruguay.

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions exprest, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

Interdenominational Ministers' Missionary Conference, Rochester. (Report later).

Europe

Hebrew Christian Conference, Hamburg.
Wesleyan Methodist Centenary.
Opening of the New Waldensian Church in Rome.
Great Protestant Meetings in Barcelona, Spain.
Spiritual Awaking in France.
Temperance Movement in Russia.
First Laymen's Missionary Conference, Great Britain.
Salvation Army Congress in London.
Revival in Bulgaria.
The World War in Europe, Asia, Africa, the Islands of the Sea.

Moslem Lands

Young Men's Christian Association Building Opened in Constantinople.
The Robert Wilder Meetings in Constantinople.
The Opening of New Buildings of Constantinople College for Women.
United Evangelistic Campaign in Constantinople.
The "Capitulations" Abolished by Turkey.
Turkey seeks to foment a Holy War against Christians.

India, China, and Japan

Awakenings in North India, 150,000 Baptisms.
Other Christward Mass Movements in India.
Attempt to Reestablish Confucianism.
The Eddy Evangelistic Campaigns in China.
Idol Burning in Yunnan, and elsewhere.
Chinese Board of Missions Formed.
The United Evangelistic Campaign, Japan.

Africa and the Islands

Spiritual Awakening in South Africa.
Christward Movements in Uganda.
Christward Mass Movement in West Africa.
Church Union Movement in Livingstonia.
Spiritual Awakening in the Nile Valley.
Marsden Centenary in New Zealand.
German Islands taken over by British.
Cure for Leprosy discovered in the Philippines.

Some Notable Deaths

Samuel B. Capen, President of the American Board C. F. M.
James S. Dennis, Author of "Christian Missions and Social Progress."
E. E. Strong, Editorial Secretary of the American Board.
Fred S. Arnot, of the Garenganze Mission of Central Africa.
H. A. Robertson of Erromanga, New Hebrides.
Bishop Tucker of Uganda.

THE "HOLY WAR" OF ISLAM

A VERY significant sign of the times has appeared on the horizon from the direction of Moslem lands, in the failure of the efforts of Turkish Moslems to arouse enthusiasm for their program for a "Holy War" against Great Britain, France and Russia. The Sheikh-ul-Islam and several local Moslem leaders have issued proclamations to arouse their co-religionists not only in Turkey, but in Persia, Africa, and India, to join in exterminating the infidels (except Turkey's allies). Thus far these calls have been of no avail. The Mohammedan world is hopelessly divided. In Asia Minor and Syria bands of Moslems will doubtless welcome any excuse to pillage and destroy their Christian neighbors; in Persia, where the local government is weak, there will probably be much disorder and some attacks on Christians; in Arabia there will continue to be manifestations of fanaticism, but there are too few Christians there to make a fight worth while. In Egypt, however, the former Khe-

dive has been deposed and is in exile and the present Premier, Rushdi Pasha, has declared in favor of Great Britain. In India also the Mohammedan rulers are generally loyal and refuse to follow the lead of Turkey.

There is little to fear from a general unholy "Holy War." There is little danger of a Turkish invasion of Egypt, either by land or sea. Reports to this effect are thus inventions of those with whom the wish is father to the thought. There are, however, some causes for anxiety on account of the missionaries and other Christians in Asia Minor and Syria. These are greatly in need of our prayers and help. Thieves and brigands are now free to pillage the friends of the European allies. Harbors are mined and traffic by land and sea is irregular or entirely broken up. Some Europeans are reported imprisoned and their property confiscated.

In the midst of this picture of brigandage comes the report from Aintab that Christian kindness won the esteem of Turkish soldiers. Troops arrived before this city of 80,000, after a march of 70 miles, during which they had been without rations. It would not have been surprizing if they had looted the Christian quarters and abused the "infidels." The Christians of the city, however, including the American mission college students, united in a movement to give the Turkish troops a good hot dinner. The troops had been obliged to drink only muddy water, but now the Christian women brought an abundance of cool, refreshing, pure water to quench the soldiers thirst. Imagine the surprize of these hungry and thirsty men. "Verily," they said to one another, "this is something new; never since the days of the prophet until now has such kindness been shown. No Moslem friend has come to give us food and drink without money and without price, but these Christians have supplied our every need without our asking."

This is the way of Christ. It is the way that will end in victory.

THE ASSOCIATION MOVEMENT IN TURKEY

HOW many hopes are shattered or their fulfilment delayed by the war in Turkey, it is impossible to estimate. The Young Men's and Young Women's Christian Associations, for instance, had only recently formed a union, including both organizations, for the Turkish Empire, the only country in which this has been done. The first annual meeting of the General Committee of this Union was held in Constantinople last summer, and not only were achievements recorded, but plans were made for the future. These will be interrupted by the participation of Turkey in the war. Miss Frances Gage, General Secretary of the Y.W.C.A., reported that Student Associations are now in several mission schools, and city associations, so-called, are carried on by (1) groups of foreign girls living in coast cities ; (2) organizations of women and girls in the Protestant churches and (3) mixed groups, organized something after the form of women's clubs. The presence of women by the thousands in the silk mills of Brousa, the tobacco factories of Smyrna and the cotton mills of Adana, constitutes a strong appeal

for the development of Association activities.

Mr. E. O. Jacob is the leader of a strong body of Y.M.C.A. secretaries, and the *Association Quarterly* is published to represent both sections of the work. The Student Associations, both men's and women's, voted to apply for admission to the World's Student Christian Federation. It was decided that the women's department should apply for affiliation with the World's Y.W.C.A.

NEWS OF THE ARABIAN MISSION

THE entrance of Turkey into active participation in the great European War which has now extended to Asia has caused some anxiety as to the welfare of missionaries in Armenia, Syria, and the Persian Gulf. Busrah and Kuweit, stations of the American Reformed Church Mission, are in the territory of the Turkish Empire. For some time the relations between the British representatives at Busrah and the Turkish authorities have been strained, reflecting the relations of the respective governments. In order to remove causes of friction the British Government withdrew its gunboats from the river and harbor of Busrah and closed its post-office. The only other means of communication was therefore through the very unreliable Turkish post-office which is never used by the missionaries.

Americans have not been interfered with and since the Turkish Government at Constantinople has asked the American Ambassadors at London, Paris and Petrograd to take charge of the interests of Turkey in those capitals, there is every reason to think that the Turkish authorities throughout the Empire will be careful to treat with full consideration all American residents within those domains. A telegram received by the Secretaries of the American Board from Secretary of State Bryan on November 9, reads:

"Our Ambassador at Constantinople with hearty cooperation of Turkish officials has situation completely in hand. Missionaries and their work fully safeguarded. Everything proceeding as tho normal conditions prevailed. You may safely reassure all friends."

A letter from Rev. John Van Ess at Busrah (under date September 21, 1914) gives assurace of safety. He says:

"Turkey has been intensely pro-German, and the rapid advance of the German forces a while back had its effect in making our friend the Turk a bit overbearing. . . . The most serious matter is that of the extensive mobilization on the part of Turkey. One of Dr. Cantine's men in Amara, was imprisoned for not presenting himself to the army, and finally was released on payment of £T43, of which £T10 was given him by a Turkish officer as evidence of his friendship, a gratifying circumstance. Two other evangelists were gotten off as being readers in the church, and my head teacher as being preacher. Two others of my teachers have, however, been taken into the army, and so my work will be seriously crippled, altho it is a comfort that all Government teachers have been taken, without exception, and in consequence all Turkish schools are closed. Further remarks I shall omit, fearing the censorship to which this letter is subject. The announcement

by Turkey that the Capitulations will be abolished on October 1st, makes us feel a little uneasy, tho I can not believe that the Powers will consent."

AWAKENINGS AMONG CHINESE STUDENTS

"SEVEN cities, 7,000 inquirers, average attendance, 3,000. President, officials cooperating. Mr. Wen (Commissioner of Foreign Affairs of Chekiang Province), Hangchow, baptized. Evangelistic campaign not affected by war. Opportunities double last year." Thus reads a cablegram from China giving some of the visible results of Mr. Sherwood Eddy's Evangelistic Campaign among Chinese College students in fourteen of the cities of China. The deeper, abiding results only God can know, and yet the fruits of the meetings held last year are so encouraging that those here referred to are full of promise.

In Tientsin the Guild Hall was crowded with 2,000 students and several hundreds were turned away. On the last day over 1,000 inquirers exprest their desire to join Bible classes. Last year after the meetings in this city 500 Confucian students were enrolled in Bible classes, over 200 of whom were later received in the churches by baptism or as probabilities.

In Peking the President, Yuan Shi Kai, exprest deep interest in the meetings, and the Vice-President, General Li Yuan Hung, requested Mr. Eddy to address his family and guests. The cordial cooperation of the officials was in striking contrast to their attitude to the Gospel in the Boxer Uprising of 1900. The Ministry of the Interior offered a site for the evangelistic pavilion within the Forbidden City itself. It is the first time in history that Christian meetings have been allowed within these sacred precincts. The Ministry suggested that this pavilion be placed next to the sacred altar where the emperor annually worshiped the "Spirits of the Land." The Ministry of War gave the use of 200 tents to make the pavilion rainproof, the Minister of Education granted a half holiday to all the government students in Peking to enable them to attend the opening meeting, and the Minister of Foreign Affairs sent his representative to the meeting.

After Mr. Eddy had spoken one night to over 3,000 students for over an hour, more than 1,000 men signed cards as inquirers. A meeting was held in another part of Peking attended by 1,700 of the gentry and business men, and the Board of Trade asked for 300 reserved seats at this meeting. Three hundred and fifty of these men indicated their desire to join Bible classes. At one meeting for inquirers there were present: one former governor, two generals, a private secretary to the President, the director of China's national bank, prominent officials, a young non-Christian philanthropist. Probably in no other country in the world to-day are the officials so accessible to Christianity as in China. Two hundred Chinese Christian young men have been normally trained to lead the Bible classes in conserving the results of these meetings. In Paotingfu, where Horace Pitkin laid down his life with the martyrs of 1900, 500 non-Christian students and leading men indicated their purpose to join Bible classes as inquirers. "The blood of

the martyrs has proved again the seed of the Church, and China, after the last spasm of heathenism, hate and cruelty, is turning to-day, sobered and chastened, with open mind to consider the claims of Christ."

NEW ENGLAND METHODIST MEN

THE men of the Church, as a whole, are taking their larger share in missionary work. The denominations are enlisting their men in laymen's movements as was evident when twenty-four hundred delegates registered at the New England Convention of Methodist Men in Boston (November 11th-13th). This was the largest company of men from the Methodist churches of New England ever assembled. The meetings of the General Committees of Home and Foreign Missions preceding and following the convention made possible the attendance of the members of the committees, including nearly all of the bishops of the Church, and a very strong program resulted. The convention had two unique features.

One was a Jesse Lee demonstration on the site on Boston Common where Jesse Lee, the founder of Methodism in New England, preached his first sermon. The principal address was delivered by Bishop W. F. McDowell on "The Fathers."

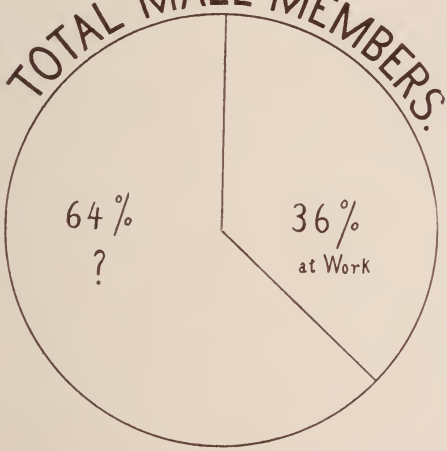
The second unique feature was the use of slides and motion pictures to report the results of a "Survey of Religious Conditions in New England," including the work of Morgan Memorial Institutional Church in Boston. For months trained workers have been making the investigations and gathering the statistics. At the beginning of each session, and related to the topics which were to be discust on the program, the facts gathered were thrown on the screen. A volume will be published giving the principal addresses delivered at the convention and the survey materials in chart and tabulated form. A continuation policy was adopted and echo meetings will be held all over New England to inspire the churches and to put the policy into actual operation.

A MISSIONARY CONVENTION OF MINISTERS

THERE have been missionary conventions of laymen, of young people, of women, of secretaries, and of ministers and others, but a convention for ministers only, that is planned and carried out by laymen, is a new departure. Such a convention was held in Rochester the first week in December, under the auspices of the Laymen's Missionary Movement. There was a large attendance and a strong program, planned wholly with reference to helping the pastors in grappling with their problems. All the evangelical ministers in the Western half of New York State were invited and the churches of Rochester provided free entertainment.

The theme of the Convention was "The Church at Work in the Community, the Nation and the World," and eminent speakers were enlisted because of their special experience along some particular line that would make their testimony valuable to pastors. A full report, with addresses, will be given in the REVIEW for February. Over seven hundred ministers were present from the 2,000 Protestant churches in the western half of the State. If the pastors catch the missionary fire, the contagion will spread.

JESSE LEE CELEBRATION AT THE NEW ENGLAND CONVENTION OF METHODIST MEN
On Boston Common in 1860, Jesse Lee, the founder of New England Methodism, preached his first sermon. The event was commemorated in November, 1914.



24,361 at work in
Church organizations ..31 per cent.
Personal Evangelism .. 3 per cent.
Missionary Education .. 2 per cent.
Where do you count?

Methods of Educating the Church in Missions

431	say Preaching
160	say Literature
116	say Classes
26	say Special Speaker
16	have no methods
67	do not report

CHARTS USED AT THE NEW ENGLAND CONVENTION OF METHODIST MEN

SOME UNCHRISTIANIZED ZULU RICKSHAW BOYS IN NATAL, SOUTH AFRICA

DR. TAYLOR, MR. SMITH, AND THEOLOGICAL STUDENTS AT IMPOLWENI, SOUTH AFRICA

CONTRASTS IN THE NATIVES OF SOUTH AFRICA

(See article by Fred B. Smith, page 29)

Some Missionary Aspects of the Year 1914

BY ROBERT E. SPEER, NEW YORK

Author of "Missions and Politics in Asia," "Missions and Modern History," etc.

THE past year began with the greatest gathering of students in the interest of missions which has ever been held. Five thousand representatives of the faculties and student bodies of the United States and Canada met at Kansas City for five days. There were delegates also from every other great race, one hundred and sixty from the young men and women of China who are in our American colleges and universities, forty from the Japanese, with smaller groups or single individuals from the other nations of Asia and from Europe, Africa and South America. The influence of the convention in deepening missionary convictions and spreading abroad the knowledge of missionary work reached out to the ends of the world.

The opening month of the year which brought this accession of vitality and power witnessed also the passing on of one who was beloved and trusted as a missionary leader, who could ill be spared and who was eager to live to share in the further advancement of Christ's Kingdom over the world, Dr. Samuel B. Capen, president of the American Board of Commissioners for Foreign Missions and since its organization the chairman of the executive committee of the Laymen's Missionary Movement. Dr. Capen had gone to India to attend the Centennial anniversary of the establishment of the American Mission in India and was on his way home by way of China when he died of pneumonia in Shanghai on January 29. In many ways Dr. Capen was a representative Christian man, typical of his time. He was a layman who in business, municipal administration, education, his local church, the Christian life of the nation and the evangelization of the world rose to trusted leadership without display or self advertisement or any influence except the affectionate purity and simplicity of his character and his good sense and loyal high-mindedness. He was an embodiment of the newly recovered priesthood of the laity and of the world-citizenship which missions have created.

The most notable missionary anniversary of this year was the centennial of the founding of the American Baptist Missions. The centenary on the field was celebrated in Rangoon, Burmah, in December, 1913, but while Baptist missions abroad began in 1813 through Judson's adoption of Baptist principles on his voyage to India, the General Convention for Foreign Missions was established at Philadelphia, May 21, 1814. The anniversary was held in conjunction with the annual May meeting of the Baptist societies in Boston in May. From the courageous beginnings of Adoniram Judson the work has grown

to 127 stations, 701 missionaries, 1,575 organized churches, 6,106 native workers and 166,330 church-members. The strong denominational convictions which have characterized the work of the Baptist missions are yet enriched with a true fraternal spirit. During the year a long standing problem of territorial adjustment in the state of Kengtung in Burmah was most harmoniously adjusted between the Baptist and Presbyterian Boards which have also for years worked happily together in China and the Philippine Islands in the same stations and even in the same institutions, and have during the year united their schools in Tokyo, Japan, in fruitful cooperation.

Cooperation in Mexico

But the most notable advance in missionary cooperation has been made possible by the situation in Mexico. The utter chaos in that distrest land led to the temporary withdrawal from the field of all but a half dozen of the missionaries. It seemed a providential opportunity to the missionaries at home to consider together the whole arrangement and program of missionary work with a view to such measures of readjustment and cooperation as would make it in the highest measure efficient and comprehensive upon the return of the forces to the field. Sixty or seventy representatives of the mission boards at work in Mexico met accordingly on June 30th and July 1st in Cincinnati, and approved the most thoroughgoing scheme of occupation and cooperation which has ever been outlined for any mission field, contemplating united work in publication, education, home publicity and field conference and a plan of territorial assignment of responsibility aiming at adequate provisions for every part of the field. Not all, naturally, are ready to go as far as some, but a notable advance has been made and an ideal set up for other mission fields.

The year ends with no apparent prospect of peace and order in Mexico. There are sections of the country where tranquility prevails but no central and responsible government has been set up. The pressure for intervention by the United States has been resisted with the avoidance of bloodshed which would have been inevitable and of the weakening of our moral influence in Latin America and especially in the world situation consequent upon the war. The missionaries are returning to their posts in some states and find the religious needs of the nation deeper than ever. The animosity of the various revolutionary movements has been intense against the Roman Catholic Church on the ground of its alleged hostility to liberal thought and institutions and to all freedom. Priests and nuns have been harshly treated and church property appropriated. In consequence we have seen the interesting phenomenon of the Roman Catholic Church in the United States appealing to the American government to intervene in behalf of religious liberty and toleration in Mexico, the very land regarding which Pope Pius IX. wrote to Maximilian urging that Roman Catholicism should be the only religion allowed "to the exclusion of every other dissenting worship" and "that instruction, whether public or private, should be directed and watched over by the ecclesiastical authorities." Mexico was included

in Pius's Encyclical issued the same year, contending that the opinion that liberty of conscience and of worship is the right of every man is not only an erroneous opinion, very hurtful to the safety of the Catholic Church and of souls, but also delirious.

The prompt and cordial acceptance by the United States of the proffered mediation of Brazil, Argentina and Chile when our peaceful relations with Mexico which had endured long and difficult strain were unreasonably imperiled by a trivial incident, exerted a beneficial effect throughout Latin America. We are so confident of the rectitude of our political sentiments toward the other American nations that we utterly fail to appreciate the distrust which many of these nations feel toward us and we have too easily forgotten the grounds which we have given them for this distrust. Sr. Garcia Calderon's book on "Latin America—Its Rise and Progress" illustrates the habit of thought of the younger leaders in Latin America and the misapprehensions and suspicions which characterize it. It is to be gratefully recognized that we ended the year with a distinctly better feeling toward us on the part of Latin America. There is need of wise and unselfish cultivation of this feeling that all these Western nations may work together in peace and mutual helpfulness and by God's grace avoid the deadly errors of the older world.

Problems of Race Relationship

In various forms apart from the European war the great problem of race relationship, which the world has never been able to solve and for which it will not accept the Christian solution, has troubled the history of the past year. It was one of the irrepressible issues in the discussions in Congress over the questions of the Philippines and of Asiatic immigration. The last few years have seen a very substantial transfer of self government to the Philippine people and they surely have not lacked declarations as to the ultimate purpose of the American occupation of the islands, but the measure known as the Jones bill proposed further commitments and raised the debate as to whether the United States was going too fast or not fast enough in providing autonomy for the Filipinos. That the people are moving forward wonderfully under the educational and political tutelage of the United States there could be no doubt. Nowhere else in the world has there been a more wonderful instance of social and intellectual transformation. That there should be divergence of view as to our government's policy both among theorists and among practical men is inevitable. Progress and just action are dependent upon the attrition of diverse opinions. But it is unfortunate that in every such debate vicious conceptions of racial relationship are revealed. Among the mischievous and timorous words spoken in the debate by a leader in Congress were these:

> "I have no doubt that a conflict will come between the Far East and the Far West across the Pacific Ocean. All which is taking place in the world, the logic of the history of the human race up to now, teaches us that the avoidance of this conflict is impossible. I hope it will be only a commercial conflict. I hope war may not come, that there will

be no conflict of arms; but I have little faith that in this world of ours people and races are able to meet in competition for a long period without armed conflict. A fight for commercial supremacy leads in the end to a fight with arms, because that is the final arbiter between nations."

Such words are mischievous because they bring on the very situation they profess to deplore, and they are unmanly because they represent a surrender to the supposed fatality of history. But why should man deliberately accept defeat at the hands of his own deeds? Why should he first brutalize his interracial relationships and then be browbeaten by his own brutality?

Never have we had a year, however, in which race prejudice and fear has been allowed so pitifully to blind human judgment. The trial of the Jew, Beilis, for alleged ritual murder in Russia, the wild discussion of the various immigration measures in Congress, the race collisions and the case of the Hindu laborers in South Africa, the public recrudescence of century-long race repression in some of the Latin American lands, the antagonism of the Indian peon to the Spanish landed aristocracy in Mexico, were but a few of the expressions of this prejudice and fear. Two incidents reported in the same issue of one morning paper were tragically illustrative of the confusion and untruth which becloud the whole problem. The Sikh immigrants from the Panjab who had sought admission as laborers into Canada and who had been kept prisoners on their ship at Victoria and prevented from landing and finally sent back to India were reported to have arrived in Calcutta where, embittered by their experience, a riot broke out which cost a dozen lives or more. The same paper which reported the incident described also the triumphant landing of the Sikh troops at Marseilles, where they went ashore greeted with flowers and shouts of welcoming joy. The Sikh husbandman with his shovel on his shoulder coming to toil and increase our wealth flung back from the western gate, and the Sikh soldier with his gun, coming to kill and destroy, welcomed in at the opposite door!

Japan and Korea

Especially has the problem of race-relationship been prest upon the nation by the necessity of a more equitable and adequate solution of the question of Japanese immigration, with the Chinese question in the background. The agitation and anti-alien land legislation in California gave the national government one of the three most difficult diplomatic problems of the year. And the issue is so far from being settled that it stands ahead of us as one of our most perplexing tasks—how on the one hand to afford American labor the protection to which it is entitled, and to conserve American institutions, and, on the other, to do absolute justice, to fulfil the highest obligations of international fair dealing and good will and to perpetuate the principles of democracy and equality on which the nation was founded. A commission on Eastern race-relationship was established by the Federal Council of the churches and is dealing carefully with the problem. Meanwhile it is the duty of all patriotic men not to talk as the congressman who has been quoted talked, but to declare in sea-

son and out of season that this problem must be solved and that there can not be and will not be any rupture of the relations of friendship and respect which have bound together the United States and Japan ever since Japan had any relations with any Western power.

In Japan the year has brought government and people alike closer to the sober fundamental moral problems of national life. Count Okuma, the most nearly Christian of the elder statesmen, has become Prime Minister, and his attitude toward religion, and especially toward the Christian religion, is far more serious and intelligent than Prince Ito's ever was. The old hostility of the Educational Department to Christianity has largely disappeared and the bureau of religion has now been associated with this department in recognition of the essential place of religion in ethical education. Buddhism has suffered a great deal in public esteem through the exposure by government prosecution of the ecclesiastical authorities of the great Hongwanji temple in Kyoto, who were accused of immoralities and peculations involving many millions of dollars and resulting in the financial ruin of one of the wealthiest of the Buddhist establishments. Christianity, on the other hand, has distinctly grown in the estimation of thoughtful and earnest men. Baron Shibusawa, the foremost business man and banker in the empire, has been having teachers come to instruct him in the Bible, and Count Okuma and others have said quite openly that they see no solution of the race questions between the United States and Japan except through the Christian religion. The Three-Year Evangelistic Campaign projected two years ago has been carried on with moderate energy.

There has been a marked improvement in the relation of the Japanese Government and the Christian Church in Chosen (Korea). Not only have the Japanese continued their remarkable work in the improvement of every department of government and of social and industrial conditions but Count Terauchi has shown most friendly appreciation of the missionaries and their work and of the character and influence of the Korean Christians. There have been frequent rumors that Baron Yun-chi-ho and the two or three other Christians who alone were convicted of the scores of Korean Christians tried for conspiracy, might be pardoned. In any case there have been no other charges or rumors such as were frequent while General Akashi was in Korea, and on the other hand the missionaries and the officials have been on most friendly terms and the Seoul Press, June 30th, reporting a dinner given by the Governor-General to the missionaries, after referring to past misunderstandings, declared in an editorial, "The success that attended Count Terauchi's dinner is further evidence that good feeling is now growing between the Government-General and the missionaries. This is very satisfactory; because we hope that the latter will continue in their good work in the peninsula, which is certainly in need of disinterested endeavors for the moral and religious elevation of its people."

The Religious Needs of China

The events of the year have in no wise diminished a similar moral and

religious need in China. The republican forms of government and the democratic yeast upheaving the actual administration and institutions of the land have temporarily disappeared, but human thought can not be turned backward, and the new life has come to China to stay and to work out in Chinese ways the new destiny of the nation. The threatened establishment of Confucianism as the State religion, with the abridgment of the principle of free religious liberty has ended for the present in the provision of certain ceremonial observances in Peking and a certain official emphasis on Confucianism, which has not hindered the spread or the influence of Christianity, and which has not succeeded in putting any real vitality into the old ancestral system of China. Some of the Confucian propagandist organizations have dismally collapsed. Of the one thousand members of the Hong Kong Confucianist association, only forty attended the meeting last summer, and the failure of the work was sorrowfully acknowledged.

The war in Europe has given China a breathing space. It has prevented its contracting any more foreign loans, which is a good thing, and it has allowed it to try to reorganize its government without the foreign machinations and exploitations which of old made Peking a nauseous place. A new spirit breathes through the administration, and while little more than a beginning has been made, nevertheless it is a new era that has begun, as any one who has dealings with Peking can discover.

The missionary opportunity remains undiminished. A country itinerating missionary reports conditions which are typical:

"As I look back over the trip, the one thing which remains most clearly in my mind is the new eagerness on the part of these many people to listen. I have often been in crowds during my life in China, but never before in such listening crowds, never when there were so many who seemed to come, not because of curiosity, but because they wanted to hear about God. It is a very inspiriting memory, and a very sobering one, too, for how are we meeting this opportunity? How are we entering into these new doors which God has so wonderfully opened for us? Perhaps we should meet it with the same prayer that was overheard among the women in Meng Chen. A roomful were trying to memorize the Lord's Prayer. There was much noise and confusion, and one faithful old soul, trying in vain to keep up, finally went off to a corner, and she was heard there repeating a little prayer of her own. It was short, and she said it softly, again and again—"O Lord, thankful and unworthy."

Progress in India

The results of the India census of 1911 have appeared during the year, and show a growth of Christianity in India far in excess of the boldest missionary hopes.

The total number of Christians in India at the time of the census was 3,876,203, or 12 per mille of the population. During the decade since the previous census, the increase was 32.6 per cent., and the number of Christians has more than doubled since 1881. The proportional increase is by far the greatest in the Panjab, where there are now three times as many Christians as in 1901; in the Central Provinces and Behar the increase is 169 per cent., and in Hyderabad, Assam, and the United Provinces the increases are 136, 89, and 75 per

cent., respectively. Lutherans, chiefly found in Madras and in Behar and Orissa, have increased by 41 per cent., and Methodist adherents are two and a half times as numerous as a decade ago. Presbyterians have achieved even more remarkable results. With 181,000 adherents they are more than three times as numerous as in 1901. The Panjab has shown a phenomenal increase among Presbyterians, whose numbers have grown from 5,000 to 95,000 in the ten years.

As to the effect of Christianity on the converts, Mr. Blunt, one of the Census Superintendents, draws attention to the greater cleanliness of dress and habits among converts as compared with the classes from whom they are drawn. "The new convert, maybe, is no better than his predecessors; but a new generation, the children of the first generation of converts, is now growing up. . . . The children of the converts, born in Christianity, are very different from their parents; their grandchildren will be better still. It is this which provides the other side to the black picture so often drawn of the inefficiency of Christian conversion. . . . The Hindu fellows of these converts have now to acknowledge, not only that the Christians are in material ways better off than the Hindus but that they are also better men." The Mysore Superintendent, himself a Hindu, says, that missionaries work mainly among the backward classes, and "that the enlightening influence of Christianity is patent in the higher standard of comfort of the converts, and their sober, disciplined, and busy lives."

Interest in Mohammedans

At the Student Volunteer Convention in January Dr. Zwemer gave five reasons for a new missionary interest in the Mohammedan peoples:

1. For the first time in history the whole of Christendom is face to face with the whole of Islam; 2. To-day we know the character and power of Islam as never before; 3. The political power of Islam has collapsed and almost all of the Moslem world is under Christian governments; 4. The social and intellectual status and standards of Islam are changing; 5. There is a present-day spiritual crisis and opportunity in Islam.

The developments of the year confirmed these statements. The old unity of the Mohammedan world is gone. Perhaps it never existed politically to the extent that has been usually represented, just as it is sure that it never existed theologically. The call to a Holy War, and the union of Islam against Christendom, which has issued from Turkey has fallen upon unheeding ears. The only Moslem people who enjoy peace, justice, and prosperity are those who have lived under nominally Christian governments. Why should they respond to a call to follow leaders whose incompetence is written in the tragedy of Mohammedan ruin and decay?

There are no adequate facts at hand to show what advance Islam may have made in Africa this year. In Persia, while Moharrem was observed with more zeal than for some years, it seems to have been the zeal "not of the full faith but of the lurking doubt." The Boundary Commission was locating the disputed line between Turkey and Russia when the war broke out, and three weeks before Turkey began hostilities in the Black Sea her Kurdish subjects crossed the newly defined line to attack the Russians in Urumia.

The most interesting single fact among the Moslem peoples, apart from the war, was the proposed abrogation by Turkey of the capitula-

tion defining the rights and privileges of foreigners resident in the Turkish Empire. It is supposed by many that these capitulations were humiliating regulations imposed on Turkey by European nations, enforcing the extra-territorial status of the citizens of these nations, and abridging Turkey's sovereignty. Doubtless some abuses had grown up, and with the desire of any nation, as Japan or Siam, to exercise a full national autonomy, our people have ever sympathized. But the capitulations have had a far greater significance than our ordinary thought has assigned them, and they embody a long history. It was not foreigners who imposed them on Turkey. It was Turkey who imposed them on her Christian subjects and on foreigners. Indeed, we can go further back, and find the extra-territorial features of the capitulations in existence before the Turks conquered Constantinople, and can see them taken up by the Mohammedans as the only possible device for providing for the continued residence in the Mohammedan state of subjects whose presence the Mohammedan rulers desired, but for whom some exemption from Mohammedan law had to be provided. To abolish all the capitulations now would bring Turkey's Christian subjects and foreign residents under laws which prohibit peaceful relations between Moslems and non-Moslems, require the latter to become Moslems or to pay tribute, and provide that the collection of this tax be made harshly. Such a situation would be impossible, alike for Turkey and for other nations. And Turkey could not contemplate it. The abolition proposed has not accurately been described in the newspapers, and least of all by Rustem Bey, but it probably referred to the abrogation of extra-territoriality and customs immunities, such as Japan dealt with by a reform of her codes and prisons and judicial systems and economic administration, which secured a willing revision of their treaties by foreign powers and their relinquishment of their former privileges.

It was the European war which seemed to afford Turkey an occasion for her action, and for the last six months of the year the war entered into everything everywhere and is now affecting the life of the world in all its remotest recesses, and will affect it forever.

The Effects of the World-War

There is room here only for brief reference to some of the effects of the gigantic conflict upon missions. Indeed, this is all that is relevant or appropriate.

The immediate economic effects of the war were most embarrassing. The cost of exchange advanced. In some fields it was impossible to get money to the missionaries at all. In lands where trade was chiefly export and import, and whose revenues depended upon duties upon such trade, as in Chile, for example, a disastrous commercial depression fell. Transportation was disarranged and, in some cases, as in Western Africa, wholly ceased. The cost of all foreign business increased through advanced freight and insurance charges. Income from the customary sources of fees, contributions, etc., upon the mission fields decreased. And at home the first instinct on the part of men was the contraction and curtail-

ment of gifts, threatening the cutting off of the home support of missions. Many of these difficulties have since diminished. The industrial depression in most countries still continues, however, tho not without its blessings if it leads nations like the Latin-American states to depend less upon export duties and on continual loans from Europe. In the United States, happily, as during the Civil War, the first instinct to cut down benevolent giving has been succeeded by a fresh recognition of the claim of the Christian principle of sacrifice, and it seems likely that missionary gifts may increase not only in spite of the war but because of it.

The distressing influence of such un-Christian conflict between nominally Christian powers upon the thought of the non-Christian nations was at once perceived and deplored. The evidence of this influence has been only too prompt and clear. "The sight of eighteen to twenty million men," says the *Peking Gazette,* "engaged in the brutish work of slaughter—in the filth of blood—is indeed a terrible commentary upon the influence of Christianity in Europe during the past nineteen hundred years. The situation is so startling in the contrast presented between theory and practise, that a mere pagan is surely permitted to ask, what can our missionary reader urge in defense of events now happening in 'Christian' Europe?"

One quotation from a missionary letter is representative of many:

"What shall we say of this wicked, this most unjustifiable war? Or to put it differently, what do the non-Christians in India say of it? What answer can we give when they say to us, as they do now, 'Tumhara Masih kahan?—Where now is your Christ? Why is it that Christianity has failed to save Europe, and even non-Christian India has to come to the rescue and help to stop this unholy war' Oh, it is sad indeed; our mouths are shut. Dr. —— said to me two days ago, I haven't the heart now to preach to the people of India. What can I say to them? Oh, pray for us and pray for the work here, that God may take care of it and remove this terrible reproach."

In Africa Dr. Cairns' forecast of battles between Germans and British on the African lakes, which missionaries discovered, and before the eyes of African Christians, has been fulfilled. In Kamerun the poor people, dumbfounded by the sight of white men fighting one another, have taken to the bush in terror, and the effect has been made worse by the incitement of African tribes to join in the conflict, as the Indians were engaged in the early wars in America. It is all dreadful enough. And yet there is another side to the picture. "I believe on the whole," writes one missionary, from India, "that the war has had a wholesome effect upon India. These people out here are quite able to distinguish between real and superficial Christianity, and as the war is making people sober and thoughtful, I believe it will lead to a great outpouring of God's Holy Spirit upon all flesh."

The repudiation of Christianity by western civilization has also cleared up a great deal of confusion in missionary preaching, and restored to many a pure Christian gospel. As one missionary writes from China:

"The war will have a very marked effect on the whole work of the Church in foreign lands. I believe we will have a better Gospel to preach, however, when

we disregard the argument of the great prosperity of those lands that profess Christianity. The outbreak of innate savagery and brutality revealed through this war makes us realize anew how the most advanced modern sciences do not necessarily carry with them more of the spirit of Christ. I believe on all mission fields the missionaries have found themselves driven back to a new study of the life and teaching of Jesus and a more vital interpretation of many of His words that were glossed over in compliance with the spirit of the age. Christianity will have to become more Christian."

One of the most dreadful consequences of the war has been the rupture of the international fellowships which have been so laboriously built up, and to which the Edinburgh Conference made so great a contribution. In nothing have the boasted glories of war more belied themselves than in their murderous influence upon the larger human brotherhood. The unification of the Protestant missionary forces of the world has been halted, and greater difficulty has been developed in the Roman Catholic Church, whose bishops are arrayed across the gulf of racial hate and war. But, on the other hand, whatever ties still hold across the chasms are the Christian ties, and Christians have been prompt to unite to relieve those who have been left destitute by whatever nation. Some of the American missionary societies, for example, have authorized their missionaries to give needed help to German and French missionaries, and the National Missionary Council of India, whose president is the Anglican Metropolitan, has issued an appeal for a "Continental Mission Relief Fund," in which it says:

"If Continental Missions are to carry forward the work of the past years, it can only be by the assistance of others. The history of the societies concerned, the large benefits in philanthropic, educational and evangelistic effort which India has received from their labors, make it imperative that all possible steps should be taken to preserve the continuity of the work they are doing.

"It is true that most of us are ourselves feeling the strain of the present crisis. There has been curtailment of our own efforts and the financial sky is by no means clear. It may, however, be possible to give a personal monthly donation of at least Rs. 10 to enable our Continental brethren and sisters to carry on their work for India and Christ while the war lasts."

Not altogether, thank God, have we lost the wonder of the early days—"Behold how these Christians love one another."

Into what new world the war will thrust us forth when at last its awful thunders shall have died away no man can foretell. Shall we have a new age of peace on furrowed soils where we have buried the armaments which have crusht mankind, or will the statesmen who brought on the war show themselves as impotent to learn its lessons as they were to prevent its horrors? Shall there be a new company of true nationalities each fulfilling its mission in the bonds of a world brotherhood? Shall the backward nations be helped unselfishly to find their full place in the human family? Shall the strong bear the burdens of the weak and not please themselves? To these and a score of kindred questions the past year has answered, "No." Shall this new year or some year after it, show itself worthy to be called a year of our Lord by answering, "By the strength of God, Yes?"

The War and the Way Out

BY GILBERT A. BEAVER, NEW YORK

WHEN Schiller sang "all men shall be brothers," his inspiration came from Jesus Christ. Christ alone "has set forevermore in human thought . . . the vision of a civilization in which each man in every nation shall wish for all men in all nations such a fair chance at all good things as a man would like his brothers to have."* This hope shines out in His teaching and in His prayers. It triumphs in His life and death, and in His power to reproduce His character in others.

The present world war brings innumerable contradictions of this hope. Many international fellowships which were contributing to its realization are now either shattered or are strained to the breaking point by the unbrotherly feelings and misunderstandings which war engenders. The future is jeopardized, not only by the slaughter and maiming of the strongest, by the spread of disease and misery, by the destruction of industries, and by the waste of great resources, but even more by the moral degradation which follows hatred, lust and other passions inseparable from war.

Moreover, far beyond the immediate effects, criminations and recriminations are everywhere breeding suspicions, cynicism and despair of true brotherhood. At the very time when those who know the love of Christ were uniting, as never before, to show its true meaning to the world, and when the races hitherto in ignorance or in doubt about it were becoming eager to learn its application to themselves—at this supreme time of transition, these races are called to witness professedly Christian peoples in a life and death struggle of brute force, and are even themselves drawn into battle on both sides of the demoralizing conflict.

This statement of actual conditions is not meant to impeach the sincerity or devotion of those on either side who believe that they are following the only possible course under the appalling circumstances. Nevertheless, these very circumstances and their consequences must be considered with courageous humility in order that all peoples may be helped to appreciate the better program of the Prince of Peace. If past wars have had results immeasurable and unforeseen, how much more should we expect far-reaching consequences from the present conflict, affecting, as it does, the entire world, and everywhere stirring the thoughts and purposes of multitudes to unsuspected depths. No man can forsee what hindrances may be raised, or what unparalleled opportunities may be opened to the triumph of Christ. But every one who sees the only hope of the future in His triumph is called by the very magnitude and complexity of the issues involved to follow

*Dean E. I. Bosworth, "Report of Constantinople Conference of the World's Student Christian Federation" (page 32).

scrupulously His way of dealing with them.

These issues can be understood only as one appreciates, in the light of the best experience of himself and others, the transformation which Christ is waiting to complete in his own life, and the reasons for his own failure to reflect the brotherly character of Christ in any social, business, or political relation. Is not the present war merely the multiplication of such failures? Undoubtedly more individuals and nations are in some way responsible than have yet realized their part in this world catastrophe. But the way of escape is not found by seeking first to fix responsibility upon others. Our Lord's condition for clear vision requires rather that each one should first cast out of his own life any feeling or motive which, intensified and multiplied, would increase unbrotherly relations between different classes or races. Moreover, His commands to seek first our Father's Kingdom of brotherly love and His righteousness, and to pray that His will may be done on earth even as it is done in Heaven, demands the study and readjustment of personal habits and purposes. These commands of Christ require also that His followers grapple with great issues which are involved in His program for the world.

If believers in Christ flinch from facing these personal and social questions in the spirit of His self-sacrifice, what hope is there of any solution? In all history Christ alone has brought real brotherhood among men, not through His ethical teaching, merely, but by the transforming power of His spirit in the life of individuals. How then can those who ignore or limit His power lead the way to a new order of good will and righteousness in all the relations of men and nations? How, on the other hand, can His followers lead the way if they are careless in thought and speech, or indifferent in faith and action, concerning great impending changes in the social, industrial and political fabric either of their own community or of the world. "The spread of industrialism, with its struggle between capital and labor, the unification in political ideas, the transformation of the status of women, the triumph of the scientific method in study, the practical standardization of education from the kindergarten to the university, are working changes in society beside which the differences of race, history, climate, and even inherited religion seem almost incidental. Western civilization is conquering the world as it has conquered Europe and America. Will the Gospel conquer civilization? That is a vastly more comprehensive question than whether it can conquer Buddhism, Brahmanism, or any other of the Asiatic religions."* In the present plight of civilization, this central question should drive us to Christ, Himself. All else has failed. This is the time to try conclusively, to an extent never before attempted, both the preparation and the methods of Jesus Christ.

Christ's Methods and Our's

Because He came to give help to men rather than to angels, therefore "it behooved Him in all things to be made like unto His brethren, that

*Dean Shailer Mathews, *International Review of Missions, page* 438.

He might become a merciful and faithful" representative of the people in sympathizing prayer. So much at least, of the larger truth of the Letter to the Hebrews applies to every one who would help to realize Christ's vision among men. In the home where His own brothers did not believe on Him, in the carpenter shop and in the village life of despised Nazareth, as well as in His crowded ministry, He identified Himself with men of various occupations and points of view, was tempted as they were, and "learned obedience by the things which he suffered," in order that He might be forever merciful and faithful to them. Of the perpetual work for which He thus prepared we are told that "He ever liveth to make intercession," and that thereby "He is able to save to the uttermost." His continuing life of prayer is emphasized also in the Letter to the Romans as a ground for confidence in the ultimate triumph of the love of God in a vast family of brothers.[1]

By this constancy in helping others through prayer, Christ enforces the teaching and example of His earthly life, and calls us to our most important service. In Him we see that, as other duties vary with changing circumstance, and call for clear thinking and courageous sacrifice, the duty of prayer for others, as well as of personal communion with God, must always be given primacy in order to insure the right preparation and performance of all else.

At the great crisis in Simon Peter's life, Christ first prayed for him, then warned him with loving hopefulness. On that night of suffering when the fear of Jewish hatred and Roman power was soon to scatter His followers, Jesus prayed, with far-seeing faith, not for them only, but for those also who would believe on Him through their word. His prayer at the grave of Lazarus suggests that He prepared for and even accomplished His greatest works when alone with God in prayer. It throws light upon the way in which He often spent the night or early morning in a solitary place with His Father. This was His habit after, as well as before, important events. He also conserved His work in communion with God.

Prayer was to Christ the means, not only of helping individuals, but of dealing with intricate social problems. When He had been healing, teaching, and preaching in the cities and villages of Galilee, and was moved with compassion for the distressed and scattered multitudes, He saw with deeper insight than His disciples that the real difficulty was not with the multitudes: "The harvest indeed is plenteous, but the laborers are few." For this reason, He turned to the fundamental lack, and commanded: "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." This diagnosis is correct for the world to-day; this remedy applies to all social disorders. Christ goes to the heart of present problems when He calls His disciples to pray for laborers who share His spirit and who will employ His methods.

Shall Christ-like leadership, on which everything else depends, come to Church and State at home and abroad? Shall it come out of the

[1]See Romans 8: 26-39, Weymouth's translation into modern speech.

tribulation of Europe and the unrest of Asia? "The laborers are few, pray ye therefore." Shall the leaders of the coming day be delivered from false ideals, from selfish ambitions, from habits which make men slaves? "This kind can come out by nothing, save by prayer." Shall they learn to work by prayer as the first apostles had to learn to work before they could accomplish lasting results? The laws of spiritual life have not changed since the first century.

Since then, however, the temptations to depend upon material resources and upon merely human influence and organization have become more subtle and insistent than ever. Shall this disastrous dependence be continued in the present extremity of the world's need, and notwithstanding its revelation of human insufficiency? In transformations of character, Christian activities to-day, tho more numerous than ever, have proved with instructive exceptions, comparatively fruitless and fragmentary. Prayer can fill all these activities with the transforming power of love and unity. The need in the present collapse of man's devices is, therefore, not merely to multiply activity and money, but primarily to multiply prayer, the secret of all fruitful activity.

The Verdict of Leaders

This need is expressed in many ways; in none, perhaps, more impressively than in the independent conclusions of representative statesmen, educators, and leaders of the Church in all lands who served on different commissions of the Edinburgh Conference. Their conclusions are particularly noteworthy because based on scholarly and world-wide investigations. In the light of recent events, these conclusions become a prophetic challenge, calling us to a more absolute dependence upon God, and to an undiscourageable practise of prayer, such as the first followers of Christ learned directly from Him.

"The Apostles were driven back on their memories of the Lord, they were driven into closer fellowship with Him, because the opportunities and the dangers of their task taught them the insufficiency of all their past discoveries of Him. New faith is always born out of new emergencies. . . . The historic peculiarity of the present situation is that, after long neglect, the Church is once again facing the emergency. The ages which flinched from facing that emergency were necessarily shut off from . . . the pressure of that extremity of need which is God's opportunity of revelation. To-day we stand in that extremity once more. . . . We have before this present generation one of the greatest perils and one of the greatest opportunities of human history. . . . As compared with the numbers, the resources, and the organization of the Church to-day, the Church of old was but a feeble thing when it adventured forth into the great arena of the empire to win it for God. But in its faith in God, in Christ, in the Spirit, in the power of prayer, in its love, and in its unity, its life was of a nobler tone. It was able, therefore, to believe in victory, and so victory came, however partial that victory might be. . . . So only can the Church of to-day rise out of its divisions and comparative impotence. . . . We are back once more in the ancient condition.

Duty has led us into extremity, and extremity casts us upon God."[2]

"Every grave crisis in the expansion of Christianity which has been successfully met has been met by the faithfulness of Christ's disciples in the secret place. That there is a necessary connection between the prayers of Christians on the one hand, and on the other hand, the revealing of Christ's plan, the raising up of workers, and the releasing of the great spiritual forces of the Kingdom, is a fact as clearly established as any fact can be established. . . . The Church has not yet discovered, still less begun to realize, the limitless possibilities of intercession. How to multiply the number of Christians who . . . will wield this force for the conversion and transformation of men, for the inauguration and energizing of spiritual movements, and for the breaking down of all that exalts itself against Christ and His purposes—that is the supreme question of foreign missions."[3]

"The greatest leaders of the missionary enterprise have been men of prayer. The volume of testimony is overwhelming that 'Prayer is power.' . . . The missionary enterprise has led many adventurous spirits to explore unknown territories and tread unbeaten paths. The same spirit of adventure is needed to discover the wealth and resources of life in God. The work of evangelization must wait until Christian people resolutely set themselves to put to the proof the availability of God for faith. Many who cannot go to the mission field may have a real share in the missionary labors of the Church if they will give themselves to the mighty ministry of prayer. . . . It is the highest effort of which the human spirit is capable. Proficiency and power in prayer cannot be attained without patient continuance and much practise. The primary need is not the multiplication of prayer meetings . . . but that individual Christians should *learn* to pray. If this work is to be taken seriously, the hour of prayer must be definitely set apart and jealously guarded in spite of weariness and many distractions."[4]

Essential Conditions

The conditions for effective prayer correspond to the conditions for Christ-like character. They can be learned in no easier way than Christ Himself found necessary. We must take time and pains to be human in the deep and broad sense in which He became human. We must share His sympathetic contact with our brother's need as well as His intimate communion with our Father. "To get to man by way of God, and God by way of man, is the only way to keep the entire health of the soul." A life of prayer grows rich, strong and free from strain in proportion to the closeness and constancy of fellowship with Christ in His ministry to men. In no other way can we share His sympathetic insight into the deep needs and latent possibilities of individuals, and exercise through Him a transforming faith on their behalf. This is a matter not merely of the affections and the understanding, but of the will. "If any man

[2] Commission IV. "The Missionary Message." Chapter VII, General Conclusions.

[3] Commission I. "Carrying the Gospel to all the non-Christian World." Part III.

[4] Commission VI. "The Home Base of Missions," Chapter I.

willeth to do his will, he shall know of the teaching." "If ye abide in me and my words abide in you, ask whatsoever ye will."

These are Christ's conditions also for dissolving doubt. The way to discover the real possibilities of prayer is to learn from Christ its true nature and requirements, and to follow Him in its daily practise. Let a man begin to pray so far as he honestly can, even if at first he seeks only to know God and to be reconciled to Him. But let him not hesitate to pray for others because of any supposed conflict with a fixed order of nature. By persevering to follow Christ in prayer, he will learn that God is "in some vital sense a personal being, and, therefore, can do what other persons can do, namely, put a thought into the mind of a man. This opens a wide door for answer to prayer, because almost all of the petitions we ever have occasion to make to God are such as can be answered by His producing feeling and thought in the mind of some man."[5] Prayer moves in a realm where its laws can be verified only by experiment.

In this time of testing for men and nations, the needs of the world and of one's own soul call for great ventures in prayer for others. Men wait for faith to gain mastery of themselves, for love to make real brotherhood possible. Nothing purifies and strengthens both faith and love like definite, persevering prayer for others. Nothing brings men so intimately into friendship and cooperation with God; because nothing so leads into the deepest experiences of Christ's heart and mind. May not, therefore, a loving Father well condition His own activity upon the prayers of His children in order that they may learn to think and desire and achieve with Him, in the fellowship of His Son, and so have His Spirit become their disposition. In this way only can they be fitted for the greatest usefulness. The unconscious influence of Christ-like character has proved more pervasive and potent for the real transformation of individuals and races than has all the knowledge and power of self-sufficient men.

Enlisting Others

When the character of Christ is reflected in daily living, and His practise of private prayer is made a great reality, the desire and purpose to pray will be communicated to others also. After Jesus had been praying in a certain place, one of his disciples said: "Lord, teach us to pray." Unselfish prayer will lead us also into the most sympathetic and helpful relations with our fellow men. Like Christ, we should identify ourselves with those for whom we pray, and also with those who pray with us. No kind of meeting for prayer seems more neglected in our day than that for which Christ repeatedly set the example, and especially promised His presence—the intimate meeting "where two or three are gathered" in His name. Shall not our Lord's promise be appreciated and given more constant fulfilment in daily life by taking advantage of the opportunities for prayer with one or two others which will surely come if we are praying

[5]See further, "Can Prayer accomplish anything apart from the man who prays?" an address by Dean Bosworth, published by the Laymen's Missionary Movement, New York City.

and watching for them, and also by making regular appointments for prayer? Many who hesitate to take the initiative are eager to respond. Immeasurable influences will flow from even two learners who have each other's confidence, and are uniting at any cost to cooperate with Christ in praying for any who need help—for those bearing large responsibilities and facing far-reaching decisions, as well as for the tempted, perplexed and discouraged. When a group meeting for this purpose grows in numbers, it can often multiply its influence by dividing, and thus escape the danger of formalism.

Such groups will prepare the way for larger meetings for united intercession, which should broaden the horizon and enlarge the sympathies by presenting vividly great needs and objects for prayer. For instance, the unusual opportunities and difficulties of real brotherhood, now arising from deep dissatisfaction with things as they are in Europe, in Asia, and in our own land, and the consequent need for right leadership, and for the true missionary spirit as "a moral equivalent for war," should be brought home to men concretely until they realize their own responsibility and insufficiency. Then experiences like those of Abraham Lincoln will follow: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go." No one comes to his fullest dependence upon God, or to the most effective practise of prayer, until he faces an urgent need, and realizes that only God is sufficient. Shall not the very hopelessness of multitudes who are now paying the full measure of devotion to their country move us to pray that their sacrifices may not be made in vain by bringing only a deceptive peace which will prepare for deadlier warfare. Christ offers the only alternative. Therefore, let us pray that, through the sufferings and disillusionments of this war, men and women of all nations may find in Him the undying love and the persuasive righteousness which He reveals and makes possible. How can lasting peace ever be established without these great essentials of enduring character and government?[6]

In making the objects for prayer vivid to the minds of those who have met for intercession, care is necessary lest too much speaking take the place of sufficient time given to prayer itself. Moreover, no amount of time spent in united prayer can compensate for the loss of adequate preparation in secret, on which Christ laid such stress by His teaching and His example. This alone will increase vicarious prayer; without it public prayer and talk about prayer becomes empty and even repellent. When Charles Simeon had given private prayer the chief place in his life, and let nothing interfere with its daily practise, students of Cambridge University came to his rooms week after week to learn the ways of God with men. He had won his battle with sloth by forfeiting a sovereign every time he allowed his habit of prayer to be broken. He literally prayed his way through opposition and ill-treatment at Cambridge, and for fifty years profoundly

[6] Many have been helped in the present emergency by "Aids to Prayer," a cycle for daily use in view of all that is involved in this war. (Missionary Education Movement, 156 Fifth Avenue, New York, 20 cents per dozen, or $1.00 per hundred.)

influenced students to enter the ministry and the mission field. Well might Lord Macaulay, looking back on his own student days, say of Simeon, "His influence extended from Cambridge to the most remote corner of England. His real sway over the Church was far greater than that of any Primate."

How best to encourage and direct prayer is the problem of the greatest undeveloped possibilities in the whole range of Christian service. Why has not this "whole subject . . . yet received the careful thought and serious investigation that its importance deserves? . . . When the Church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the Kingdom of God come with power . . . The call that is most urgent and most insistent is that Christian men and women should deeply resolve to venture out and make trial of the unexplored depths of the character and resources of God."[7] Shall we not take Christ at His word, and individually and unitedly conform to His conditions and commands for effectual prayer? "Enter into thine inner chamber, and having shut thy door, pray to thy Father."

[7]Commission VI. "The Home Base of Missions."

Some Aids to Prayer*

FOR AMERICAN CHRISTIANS IN VIEW OF THE PRESENT WAR

THE situation occasioned by the great war presents the largest and most insistent call to intercession which has ever come to the Christian people of America. The highest office of friendship is to help our friends in the deepest things of life, and the deepest things of life are those which have to do with preserving a right relation between man and God and between man and man. Among the different ways of helping in the present world crisis, there is none which will compare in vital importance with that of wielding the force of prayer. . . .

The cultivation of the habit of reflection on the character, wishes and resources of God will establish confidence in Him, lead to a better understanding of His will, and help to ensure effective prayer.

I—My Own Attitude

In the light of what is true and with the illumination of God's Holy Spirit, let me consider with honesty and thoroughness:

Wherein my own patriotism has been tainted by national glorification, suspicion, ill-will, or any manifestation of a selfish or unbrotherly spirit.

Wherein I have been blinded by tradition or popular opinion to the moral and spiritual evil in warfare.

Wherein I have failed to exert my influence, however limited, in favor of basing international relationships upon righteousness and good-will.

Wherein I have failed to show the love of Christ in discharging my social, business, and political responsibilities and in fulfilling my personal obligations to those of other nations and races.

Let me confess my sins and shortcomings to my merciful Heavenly Father, in whom all men are brothers, and seek His full forgiveness.

*Extracts from a leaflet that may be had at 20 cents per dozen, or $1.00 per hundred, postpaid, from The Missionary Education Movement, 156 Fifth Avenue, New York.

Let me give my life with new obedience and daring faith to praying as my Lord commands: Our Father, Thy Kingdom come, Thy will be done on earth as it is in heaven. . . .

II—For International Justice and Good-will

That all who mold public opinion or have authority in the warring nations may be purged of every evil motive, endowed with clear and balanced minds, given the needed courage and humility to uphold what is right and follow what is true, and be restrained from whatever would hinder the early establishment of a lasting peace. . . .

That those in positions of influence or power in neutral nations may be given an impartial, unselfish and righteous attitude toward the nations in mortal combat, and may be alert and wise to seize every opportunity for promoting a new international understanding founded on principles of cooperation and justice. . . .

III—For Those Who Are Fighting

That the soldiers and sailors engaged in the present conflict may be kept from yielding to lust, vainglory, revenge, or other unholy passion, and that in the midst of peril they may be bold through life or death to put their trust in God. . . .

That those who minister to the physical or spiritual needs of the sick and wounded may manifest more and more of the sympathy, skill and faithfulness of Christ Himself.

IV—For All Affected by the War

That those who are bound by ties of blood or friendship to the men in the fighting forces may cast all their cares upon Jesus Christ, and be brought through the fellowship of His suffering to give themselves with abandon to praying and working for a civilization that shall realize His vision. . . .

That all who through this war are brought to poverty or hunger may feel the nearness of the Great Burden-bearer, and that those who have the comforts of life may be led in the spirit of Christ to provide effective relief.

That they may realize as never before that through Christ alone can races and nations come into right relations with one another, and may devote themselves to accomplishing His all-sufficient program for the world. . . .

V—For Christians Everywhere

That the hearts of Christian people may be lifted above all tumult and strife to God in His majesty and love, and that through this time of stress the bonds which unite those who are in Christ may be maintained unbroken. . . .

That the present experiences may convince Christians everywhere of the sins which make war possible; may impress upon them the wide range of their civic and political responsibilities. . . .

That they may be especially eager and wise to lead those who are tempted, perplexed or discouraged to the source of strength, wisdom, and hope in Jesus Christ, our Lord. . . .

VI—For Christian Work Throughout the World

That non-Christian peoples may be able to distinguish between certain motives which lead to war and the unselfish purpose of the Prince of Peace, and, by the very tragedy of what is at variance with His will, may be impelled to seek first His Kingdom and His righteousness. . . .

That all missionaries and Christian workers may be granted, in this time of anxiety and suffering, an unfaltering faith in God and in His all-embracing plan, and may sanctify themselves anew for Christ-like service in

the difficulties and opportunities which challenge their faith.

VII—For the Missionary Spirit

That by the self-sacrificing loyalty of millions to their country, Christian people everywhere may be inspired with complete devotion to undertake the spiritual conquest of the world for Christ, and to win, wherever the advance of His Kingdom falters, the victories that wait for reinforcements. . . .

That those who are fitted in mind and heart for Christian leadership may be preserved amid the perils of war and disciplined by its hardships for a more faithful and effective service in the cause of Christ.

Missions and Militarism

BY WILLIAM C. ALLEN, SAN JOSE, CALIFORNIA

A WELL-KNOWN missionary from China recently illustrated the handicap of western militarism upon missionary effort by the following incident. One day when preaching upon "The Love of Christ and the Brotherhood of Christians," an old Chinese shambled up, struck an attitude in front of him, and interrupted with the question:

"Where do you come from?"

"The United States."

"Got any warships?"

"Yes."

The old man gave a grunt of disdain and shuffled away. My missionary friend said to me: "That sermon was spoiled—but what could I say?"

A Jewish writer has declared that, "Above all, the war makers are the favorites of Christian people."

Kiamil Pasha, the recent head of the Turkish Cabinet, speaking of the bitter spirit manifested by Christians at the Holy Sepulcher in Jerusalem tauntingly declared: "Had not Turkey stood with fixt bayonets over it the various Christian faiths would have massacred each other long ago."

But not alone do the Oriental Christians in the Holy Land come under condemnation. Western Europe and America are also recreant to the sweet basic principles of love which were emphasized by the Savior, and were unqualifiedly confirmed by His early followers.

Joshua Rowntree, M.P., in "Brute Force *versus* Brotherhood," has written: "Christendom, to its lasting shame, has been compelling the Chinese by the fear of the partition of their Empire to copy its own more efficient and exalted battle array, and to introduce for the first time military exercises into their schools. Is it generally recognized that if China goes on arming and drilling up to the European standards she will come to possess an army of thirty-six millions of men?"

Sir Robert Hart, whose eminent services on behalf of the Chinese Empire are well-known, gravely suggested that China may some time

use this force to compel Christian nations to disarm. He asks, "Could any satire be more severe on the militarism and mammon worship of Christendom?"

A Tokyo newspaper rises up in judgment against Christian countries as follows: "It is well that missionaries and supporters of Christian missions to 'the heathen' should know that the Oriental mind now defines Christianity as battle-ships, cannons, and rifles, devised and constructed for the plunder of the earth. The bleeding figure on the Cross which missionaries hold up to the view of non-Christian peoples gets blurred out of their sight, for on their horizon looms largely the figure of the armed robber, with cannon and rifles levelled, threatening 'your country or your life.'"

Some acknowledge this is all too true, but hopelessly inquire: "How can we help ourselves? Can we disarm? Is not the thought Utopian?"

In the first place let it be said that if the big international combinations of military men, manufacturers of armaments, contractors, and the "armor-plate press," all of which make prestige or millions out of this un-Christianlike business, fail to cease manufacturing their war-scares or do not stop their poverty-creating work, no doubt democracy at no distant period will compel them to do so. Labor unions, educators, bankers, and chambers of commerce, as never before, are grappling with this question.

Where is the Church with all her home machinery and with all her foreign mission work? Does she lag behind? Does she lack faith in her Christ? Does she exalt trust in God abroad and at the same time help to furbish the sword at home? Does she preach Jesus as the exponent of eternal Love to the pagan and at the same time, without protest, allow her statesmen menacingly to throw a cruiser at his feet?

Why should the Church fail to trust the promises of the Prince of Peace? Why should she not everywhere testify to the reality of her conviction that preparation for war —which in spite of lame reasoning to the contrary both psychologically and physically makes for strife—is outside of the Gospel and is admittedly a sin?

The Friends—or Quakers as they are often called—have during a notable existence of 250 years had the most extraordinary experiences in civil and international wars among barbarous and civilized peoples, and yet not one consistent Friend during all that period has lost his life on that account. Does God really take care of those who put their trust in Him? If we prepare for war, we will have war—as the European situation amply proves—if we prepare for peace we will have peace.

The modern missionary is an ambassador of peace. Trade does not so much follow the flag as it does the path blazed by the missionary. The *Japan Mail* has acknowledged that "no person has done as much as the missionary to bring foreigners and Japanese into close intercourse."

The late Samuel B. Capen, former President of American Board of Commissioners for Foreign Missions, quoted Sir Chas. Warren, Governor of Natal, who said: "For the preservation of peace between the colonists and the natives one missionary

is worth a battalion of soldiers." Missionaries in many countries have proved their influence in shaping the diplomacy of the world owing to their superior knowledge of local conditions, combined with personal reputations, which inexperienced government representatives or officials from abroad can not always command.

Under such circumstances a broad vision will indicate that the possibilities of the foreign missionary are almost limitless. It is the oft-times failure of his friends at home to testify against the non-Christianity of militarism that so frequently handicaps him. He, of sheer necessity, preaches the fundamentals. He does not preach so much the Mosaic law as the Gospel of Christ, which is based on the fulness of love. Unless the missionary can show his pagan critics—who nowadays know what goes on in the world—the practical affect of the operation of that love as indicated individually and internationally in the land from whence he came, his ministry must often be nullified. His home church, if it is to realize to the full a rich fruitage, must itself proclaim against anything that is glaringly contrary to the gospel it professes. The church has testified at home and in non-Christian lands against the evils of intoxicants, and there are reasons as potent and fundamental why it should declare against the hideous damage and passions of militarism. We must be consistently loyal to our Prince of Peace if we are to win men permanently to Him.

Dr. John R. Mott recently referred to the ideal of peace as being—"in the very context of everything that Christ ever did and said." He reminded his hearers that the success of the world-mission is recognized by its leaders to be closely wrapt up with the preservation of concord among the nations.

The reports indicate that American Protestants contributed in the year 1913 the sum of $16,398,000 to foreign missions. That is only a trifle over the cost of a single battleship. The same group of Protestants, almost without thinking about it, expend annually, by means of direct or indirect taxation, many times more than $16,398,000 for the most improved murderous machinery, and naval equipment, that will lie idle and useless unless they are used to kill and mangle "Christians" or "pagans" for whom Christ died. Does not this fact unconsciously chill our hearts? Does it not affect our ability to contribute more money to the missionary work of the Church of Christ?

The Oriental races, particularly, should know the real spirit of humanity and brotherhood that animates the Christian people of America who send missionaries among them. They will never know this, and their cultured classes will never be disarmed of suspicions regarding the ulterior intent of our civilization, until the church organizations more fully repudiate militarism as being in essence antagonistic to the religion of Jesus Christ. Keen business men are denouncing war for business and economic reasons. The churches must do the same from humanitarian, religious and missionary considerations.

EMPLOYED OFFICERS OF THE SHANGHAI Y.M.C.A., AND THE MEN AND RELIGION TEAM

Will Christianity Win?

IS THE EVANGELIZATION OF THE WORLD A REALITY OR A DREAM?

BY FRED B. SMITH,* NEW YORK

Former Secretary of the International Committee of the Young Men's Christian Association

I CONFESS to having once cherished some sympathy with those who have been bewildered by the practically staggering task of penetrating the seemingly bottomless pit of a billion souls, steeped for centuries in the superstitions of non-Christian faiths. For many years I held to a theological sympathy and cooperation with foreign missions because I knew the program of spreading the Gospel everywhere was right, whether it ever succeeded or not. I still believe that, and would not turn aside even if no stronger evidences had been forthcoming. But I am unspeakably thankful for the impressions which have been vouchsafed in three tours to missionary fields, bringing this program into the realm of actual reality. Nine years ago I visited India; five years ago South Africa, and two years ago Asia and South Africa. As a result I am fully persuaded that the evangelization of the whole world is not only a moral and spiritual obligation upon those who call themselves Christians

*Mr. Smith returned not long ago from a world tour which brought him in contact with the missions and missionaries of Japan, China, South Africa, and India. He did not go primarily upon a campaign of missionary promotion or investigation—a fact which adds something to the significance of his conclusions. The impressions may also have been intensified by the fact that he has never been officially related to any foreign missionary society, but has been more taken up with home problems.

but I am filled with great joy in the deeper conviction that it is being accomplished. I do not venture any prophesies concerning the proportion of growth in actual communicants to the various churches. While that is an important item, it is not the sovereign one. I do not see any spiritual alchemy by which all the people of the Orient will suddenly become good, happy and prosperous. All the people of Great Britain, Germany and the United States are not members of the churches, or good, happy and prosperous, and yet, in spite of prevalent evils, there are in these nations strong evidences of the power of the principles of our Lord and Savior Jesus Christ. There are also signs that the triumph of these same blest truths is coming in the non-Christian lands. The activity of Mohammedans in Africa, of Buddhists in Japan, of Hindus in India, or of Confucianists in China can have no permanent effect on the ultimate result. The sovereign principles of Jesus Christ are destined to conquer the world. This conviction is based upon the following carefully thought-out impressions.

First: *The openly admitted dissatisfaction of the leading men of the non-Christian nations with the results of the old religions.*

At every point of the compass we were brought into contact with the unrest of the nations, with expressions of religion which have no solution for the real needs of living people. So long as a religion professes to deal only with eternity, "Nirvana"—any kind of weird philosophy may remain in the forum of debate. But when the emphasis is placed upon "time" as well as eternity, upon what result any given faith may produce in helping people to live their highest and best lives here and now, then the collapse of the old non-Christian faiths is surely foretold. Christian schools, colleges, universities, hospitals, doctors, and farmers as well as evangelists, furnish an unanswerable argument for the final universal reign of Christ.

This unrest is not seen only in the Orient, for in a greater or lesser degree it is everywhere. But wherever the call is being sounded for democracy, the rights of women, the proper care of children, economic justice, and all human welfare, Christianity welcomes it with an open mind and a glad heart as a part of the Gospel of Jesus. The absolute indifference of traditional Buddhism, Mohammedism, Hinduism, Shinto and Confucianism to these appeals, as contrasted with the alertness of the leaders and exponents of Christianity to promote them as a necessary result of their faith, leaves room for but one conclusion, namely that the evangelization of the world by the Gospel message is to be a reality.

Second: *The character and quality of the representatives of the Church in the foreign field.*

Not all who have gone as missionaries to foreign fields have been men and women of exceptionally high character. There have been some notable failures, for some societies have been lax in their selections. But after ten years of close observation I am persuaded that the average quality is vastly higher than in the home field. I am filled with confident hope for the foreign missionary en-

terprise because, as a whole, the representatives of the Church have so manifestly those elements which are necessary for victory.

In the first place they are imbued with sacrificial devotion. God only knows the heart aches, the sorrows, the privations, the Gardens of Gethsemane through which the conquering missionaries pass. They do not call for pity, but I would be glad if the inspiring thought could be grasped that these soldiers of the Cross at the front are of that mettle which has always won mighty victories in the world's great history. They have to conquer climate, natural distaste for alien and unlovely people, hostile social distinctions, bitter, unsavory reputations of Godless white men, and superstitions steeped in centuries of traditions more binding than ever known in the West. Yet they stay at their posts and win. This is of itself an omen of triumph.

In the second place, they are for the most part careful students of the countries in which they serve. No one item was commented upon more often by the most leading men, native and foreigners, I met than this. A great educationalist in India said that the best-informed man concerning the whole life of that people was Dr. Robert A. Hume of Ahmednagar. A similar comment was made by a high official in China concerning Fletcher S. Brockman of Shanghai. Much the same thought was exprest by the Mayor of a Japanese City as to Bishop Merriman C. Harris of Tokyo. Even a stronger assent was given to this fact by the second highest officer in South Africa, when he said: "If you want to get the most accurate facts about South Africa you must consult Rev. Frederick Bridgeman, of Transvaal."

These men are all missionaries, and I believe that the sentiment is typical of the impression being made by the

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major portion of those representing the Church in the non-Christian world. It is said that "knowledge is power," and if so it is not easy to estimate the immense asset to the Christian forces, which this thorough investigating habit of the missionaries is destined to be in the great final struggle.

In the third place, they are almost without exception people of deep personal religious experience. It is essentially no more spiritual to serve Christ faithfully in Borneo than it is in London. It is, however, quite possible to engage in some form of

Christian work in London or New York with a less degree of genuine personal experience than is apt to impel one to a similar task in the wilds of Borneo. Somewhere, some

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Thirty-eight Years Methodist Minister in Japan

day, God spoke very definitely to these missionaries, and the deeps were stirred as they placed their all upon the altar for life or death. No one can be with any of them very long without feeling the sense of this power. Every one of them has gone out expecting to win. Even reduced to the lowest terms of human energy only, this becomes almost invincible; but when we add to that an unfailing faith in the supernatural power of Jehovah, there is left no language for expressing defeat. We may as well prophesy about the heavens falling, the Bible disintegrating, or Jesus Christ being admitted a myth, as to take account of any reckonings except for a final glorious victory for the evangelization of the world when led by 22,000 people of such experience.

Third: The rapid advance of the native Church.

One can not soon forget the depression of earlier days when attempting to compute mathematically the conversion of the world by so many missionaries required, and so much money for each. The task upon that basis is for ever impossible, and some harm may have unwittingly been done by that method of reckoning. The deaths in the ranks of missionaries, the increase in population in the foreign fields and the limitation of financial resources made the outlook oppressive.

The present view that the problem is to be mastered by the development of "self-supporting, self-governing, self-propagating" spirit-filled churches, and Christians of every kind, has changed every tint in the Christian horizon. On this plan there are already abundant evidences that by the Grace of God the work can be done.

An old missionary in Japan introduced me to the second or third convert he had baptized. This convert was the pastor of a church of 2,626 members, where not one dollar of foreign money had been expended. Examples of this kind are found in many places, and tell with gladness that we are beginning to see over the hill of this program. The West need not weary itself by attempting to compute the outcome according to seemingly impossible numbers of missionaries or dollars. What it must do is to send out enough strong leaders to teach and inspire this growing native church, and to support these leaders well enough that

they may do their best work unhampered. One hundred glorious years of this effort have written the spiritual romance of church history. God only knows how fully the consummation may be realized if the twentieth century Christian Church at home will prove true to this present vision.

Fourth: *The Renascence of Stewardship.*

God never causes only one thing to happen at a time. Somewhere in His wisdom the complement is also always being prepared. When Martin Luther was pleading in the Diet of Worms for freedom, a western continent was being prepared as the arena in which to give the most superb illustration of his doctrines in action. This dual Providence can be read in all history. Nowhere has this been more marked than in the coming together of two great challenges in the daybreak of this twentieth century. Upon one side of the world great engineers have been charting the unevangelized regions and writing out the specified requirements to encompass the entire task in a reasonable time. At the same time another group of messengers, quite independent of the first, have been preaching with unwonted passion the doctrine of stewardship. The men of the West are under its spell as no generation has been in the history of man. The Orient calls and declares its need, the Occident hears and is answering with the sinews of war. A man must be blind to the most signal manifestations of God who fails to seein this the omen of triumph for the cause of Christ.

These and many other tokens move the Christian heart to believe that right speedily Jesus Christ is to be made known unto the uttermost parts of the earth. The missionary program is not an ethereal, sentimental, effervescent dream; it is magnificent, hardy, worthy reality, and ought to command large investments of life, prayer, thought, and money upon the part of all those who love the name of Jesus Christ and await His appearing.

TYPICAL CONFERENCE OF CHRISTIAN WORKERS FROM TWENTY-THREE CHURCHES IN KOBE, JAPAN

Impressions of a Woman Tourist*

GLIMPSES OF WORK IN EGYPT, CEYLON AND INDIA

BY MRS. HENRY W. PEABODY, BOSTON, MASS.

IN the American Mission College for Girls in Cairo we met a beautiful girl, whose face I shall never forget, and she was as charming as she was beautiful. She was exquisitely refined, well educated, and is one of the most useful Christians in all Egypt. She is the daughter of a very wealthy man and when she first came to Christ she thought that every Christian ought to preach the Gospel; but, she said, "I did not know how to preach; so I began with the farm laborers on my father's estate up the river." From them she went on always finding people to listen, and she is now giving all her time and talent and wealth to help other girls and women to find Jesus Christ.

At Assiut we visited two fine schools, called United Presbyterian schools, but which the missionaries said are not theirs. The schools were in two old palaces belonging to two rich Egyptian gentlemen who had built other palaces up the Nile. These men said, "These houses have been in our family a long time and we do not wish to sell them, so we will turn them into Christian schools, one for boys and one for girls." Now the boys' school has 300 pupils, and the girls' school a like number—both maintained by the Egyptian gentlemen who are paying the salaries of the American teachers. This is a sample of the spirit of appreciation of the missions we found in Egypt. The whole missionary work at Assiut is wisely planned and successfully carried out.

Some men of wealth who have given themselves to Christ have married women who also have learned to love the Savior, and within the last two years such a baptism of God's spirit has come to them that those cultured women go out day by day to the poorest and lowliest of the peasant women along the Nile, and sit down with them in their humble little villages to teach them of the love of Jesus Christ. Those women believe the message, for they say: "It must be so or such people would not come to tell poor people like us."

At Kandy in Ceylon, where the great Buddhist temple is supported by gifts of tourists, we saw some remarkable English mission work on the rubber estates. A young Oxford man has gone there to work among the poor coolies and he told us quietly of the five thousand Christians in the native churches. Last year they did not ask money from the mission but from their poverty paid Rs. 14,000 (nearly $5,000), in support of their work.

Dr. Ida Scudder at Vellore, invited her high caste patients from the Zenanas to a party, while we were visiting her. Three beautiful Mohammedan girls wished to come, but their father is a high official, and they had never been outside their own home.

*Extracts from address at Northfield, Mass., July 12, 1914.

Since the girls could not attend the party Dr. Scudder suggested that we go and see them. The oldest girl repeated for us some musical Arabic poetry. The youngest recited a psalm in perfect English: "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, who made heaven and earth." There are beautiful purple hills all about Vellore, but she had never seen them. The lives of those girls, shut in tho they are, will always be brighter because of their friends the women missionaries.

At Guntur, there is one of the most marvelous women in the world, Dr. Kugler, at the head of the magnificent Lutheran hospital. They are just building a large new wing and the Rajah has given a fine new inn for the friends of the thousands of patients. He gave it to the mission in gratitude for the life of his son, who was saved in the hospital. Dr. Kugler slept for two weeks out on the veranda near the little prince, who she feared would die. One night she heard footsteps. She did not move, but listened, and in the dim light she saw the father, the Rajah of that great district, bending over the little white cot praying, "Our Father who art in Heaven," and pleading for his son's life. God gave the little son back and that father has given his heart to Christ. He has not yet had courage to be baptized, but he will come. One could see everywhere the love those people bear the women at the hospital.

We had heard frequent criticisms of the missionaries for their extravagance, and wanted to see to what extremes they could go on their salaries of a thousand dollars a year. We found a case. The doctor at —— came to meet us in an *automobile*. Of course we enjoyed it. It was much better than an ox-cart; but was it right for a missionary? The next day he proposed going over to the leper asylum; and I wish you could have seen the row of little white houses, the bright bits of gardens, the quiet peace, and the sweet Christian life of these poor sufferers. As we came away, the Doctor said, "Isn't it fine that I can come over here so often? Having this machine makes it possible. There are only two of us doctors at the hospital, and we are very busy with our medical school. The Rajah gave it to me." So it was not a Presbyterian automobile at all! It was from a Hindu Rajah, who said, "There is no one who can really understand and treat me as well as these Presbyterian missionaries, and it is such a trouble to keep sending my car for them and it takes too long to bring them in ox-carts in missionary fashion, so I will give them an automobile." The doctor said, "We use it for visiting the lepers, too, and that sanctifies it."

At Lucknow is the wonderful Methodist school, the Isabella Thoburn College, where are gathered not only Christian girls but the girls from the college started by Annie Besant in Benares. The story of her recent trial and conviction has gone over India, and the girls who were in her school have now been put in this beautiful Christian college in Lucknow. There is nothing finer or more progressive in American colleges than that group of college girls—no, not in Wellesley, Smith or Vassar. Of course, we criticized a little, as that is always proper for tourists. We

said, "We understand that these girls are very well cared for here, that they do not live as they did in their mud huts at home. Is this advisable?" "Yes," they admitted, 'it is true, because in this province there are eight hundred young men to be graduated from colleges this year and a large proportion of them are Christians. They are going to hold leading places in this province, some will be called to very high positions, and we have so many matrimonial applications that we can not begin to supply them all. Those young men do not want girls who know nothing but mud huts. They want women of intelligence and culture who can take their places with their husbands as educated Christian women." That seems reasonable, and we were rejoiced to see throughout Asia just this type of women—the "new woman" of the East.

So the mosaic grows, bits of brightness taking lovely forms against the black background of heathenism. It is a darkness that one who has not seen can not fully understand. We four women traveled 30,000 miles with perfect ease, and without accident or fear. The only time we were really alarmed, was in the Hindu Temple at Kalighat, in Calcutta. We had a horrid experience in the sacred city of Benares with its revolting temples, but in the great popular temple of the modern city, Calcutta, under the shadow of the most popular idol, Kali, goddess of blood, we were held by villainous Brahmin priests, whose evil faces made us shudder at the thought of falling into their hands. They demanded money which we gave them, and finally with a sigh of relief we found ourselves outside the gates. The filthy court was a veritable shambles after the usual sacrifice of a thousand goats to the goddess. The cheap booths with pictures of the hideous idol, her red tongue hanging out, the vile symbols, the groups of bold painted women who serve in the Temple, and above all the wicked faces of the oily Brahmin priests left a real and definite impression of the religion of India that can never be effaced by either Annie Besant's pleasant interpretations or by the Hindu swamis who lecture to American women. For days we were haunted by the horror of it. Not once did we see in any city or temple of India one pure, elevating, spiritual suggestion. Heathenism has not changed since the first chapter to the Romans was written. It will never change until the pure Gospel of the Son of God shall come.

"The evangelization of the world in this generation is one of the most urgent of questions, because the moment in which we are living is perhaps the most critical of any in the history of the non-Christian races. The Christian races are permeating every part of the world for material profit. But if the best results to both Christians and natives are to follow this tremendous movement—if the Christian nations are to develop national wealth in peace and under the best possible conditions to all concerned—then they must carry the evangelical truths of Christianity to all these non-Christian people."

—The Right Hon. Viscount Bryce.

Christ's Missionary Motives

BY HENRY W. FROST, SUMMIT, N. J.
Director for North America of the China Inland Mission

THERE has been in recent years a marked change in the kind of motive presented to men in order to induce them to give themselves to missionary service. In many quarters there has been a positive decline from the scriptural and spiritual to the selfish, or at least to the simply humanitarian. This has resulted in a weakness, both in the appeal and in its results. It is true that non-Christian nations are in a pitiable state, governmentally, educationally, commercially, socially, and physically; and it is equally true that nothing but Christianity will alter the existing conditions. But such conditions do not constitute the appeal which God makes to His people when He urges them to Christianize the nations. The conditions above named have all to do with the present temporal life and tho a total transformation might be secured in these respects, the peoples so affected—as the present condition of Japan demonstrates—would have been brought no nearer to God than before. While it is always true that Christianity civilizes, it is never true that civilization Christianizes.

If men are to be made inwardly right, and eternal security and blessedness are to be obtained, divine motives, leading to divine methods and results, must prevail. This is the reason why God sets such high motives before the Church. He would have Christians look high in order that they may live high; and He would have them live high in order that they may lift others equally high. It is supremely important, therefore, to discover what the divinely given motives are. The Apostle Paul felt that these could be exprest in one phrase: "The love of Christ"—that is, Christ's love for us—"constraineth us." But other portions of the Word of God indicate that this one motive includes several others. These motives appear to be three in number. It is our purpose to consider these, one by one.

A First Motive

During the earlier portion of the ministry of Jesus on earth, He spoke very little about missions; but after His resurrection, until His ascension, He spoke of nothing else. This is a striking fact, especially as there were many other matters about which His disciples might have wished to have Him speak in those last days and with which He might have desired to occupy Himself. During the forty days of His ascension, one theme was uppermost in His mind, and that one burden lay most heavily upon His heart. His redemptive work having been accomplished, He longed to have His disciples proclaim the glad tidings everywhere; hence He spoke of this, and of this alone.

Moreover, when ever our Lord discoursed upon the theme of missions, He always spoke as a master to his disciples, as a captain to his soldiers,

as a king to his subjects. At other times He suggested, He exhorted; but here, without equivocation, He commanded. Not once did He explain how He could demand what He was requiring; not once did He ask if there were any arguments in answer to His proposals; in full knowledge of the terrible cost, without allowing any escape from the obligation imposed, He simply said, "Go!"

In face of such a burning passion and heavily imposed obligation, there is but one conclusion to reach; the Church of Jesus Christ has no choice as to whether she will or will not do the thing ordered. One who has purchased His people with His own blood, One who owns them in spirit, soul, and body, One who is, indeed, Master, Captain, and King, has positively commanded that His Gospel shall be preached throughout the world. Of course, the Church may disobey, as, speaking generally, she is disobeying. But under the conditions prevailing, this is high treason, and is at her present loss and future peril. The thing which Christ has commanded, is the thing which ought to be fully and immediately undertaken. This, then, is the prime motive which God sets before Christians, individually and collectively, namely, that He who has a right to command has done so, and that the command, because of the P e r s o n, calls for unhesitating, uncompromising, and continuous obedience, until the task ordered is fully and finally accomplished.

A Second Motive

Five passages in the Gospels speak of Christ as moved with compassion. One was when Jesus saw two blind men and gave them sight; another was when He saw a leper and touched and healed him; another was when He saw a widow mourning the loss of her dead son and where He raised that son to life; another was when He saw the hungry multitudes and fed them; and the last was when He saw multitudes uncared for and asked His disciples to offer prayer in their behalf.

All of these passages are interesting, as revealing the heart of Christ. He being the "God of compassion" whose "compassions fail not." But the last passage is particularly interesting, as it gives a view of present world-conditions and God's thought concerning them. For what was true that day in Galilee is still true the world over; and what Christ was, He still is.

As a result of His ministrations, Jesus had gathered great crowds about Him, made up of men, women, and children, who had now no place to turn to for the night, and had many physical and spiritual needs still unsupplied. That Jesus had had compassion upon the people all through the day, His words and acts attest. But now, seeing the multitudes in such a pitiable condition, He had peculiar compassion upon them. Then it was—these physical conditions suggesting the spiritual—that the great heart revealed its longing, and that there came forth the appealing, pathetic cry: "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

Christ ever looked on things with a divinely prophetic eye; and there was everything in that present view to suggest a wider vision. We can but think that not a little part of the

emotion which Jesus experienced that day was occasioned by the fact that the multitudes before Him were a picture of those other, greater multitudes which went to make up a lost world, and also of those other, and still greater, multitudes which were yet unborn and which would go to make up the lost world which was yet to be. So the heart bled out its grief; and so the voice plaintively asked the help of man. And this same Christ is ever looking down from Heaven's throne, the same heart is ever feeling its weight of compassionate wo, and the same voice is ever pleading with His disciples to see as He sees, and to feel as He feels. This, then, is the second motive which God sets before Christians, namely, to enter into Christ's compassion for the lost souls and lives of men, and thus to be moved as He was moved, and to be constrained to do as He did.

A Third Motive

The Gospels, recording the earthly life of Jesus, are full of promises—mostly from the lips of the Master—concerning a coming which would be for the purpose of establishing a Kingdom. The Epistles, representing the testimony of the risen and glorified Christ, continue this theme, and always give the same order, first the Coming and then the Kingdom. And at the end of the New Testament, a whole book—the Revelation—is taken up with the expansion of the now familiar thought, and tells in detail how Christ will come, and what the Kingdom will be.

In addition, Gospels, Epistles, and Revelation speak of a work to be accomplished, which is preliminary to the Coming and Kingdom, and which, in the divine economy, makes the one and the other possible. As these passages are vital to our subject, we quote some of them without comment:

"The Son of Man is come to seek and to save that which was lost."

"Other sheep I have, which are not of this fold; them also I must bring; and they shall hear my voice; and there shall be one fold (flock) and one shepherd."

"Go ye therefore, and teach (disciple) all nations."

"Go ye into all the world, and preach the gospel to every creature."

"Ye are witnesses of these things."

"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

"Delivering thee from the people (the Jews), and from the Gentiles, unto whom now I send thee; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins."

"That by me the preaching might be fully known and that all the Gentiles might hear."

"Blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

"A great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues."

Impressive as these passages of Scripture are, and clear as their teaching is to the effect that missionary service is related to all the world and is for the purpose of gathering to God an innumerable number of people in preparation for the King and the Kingdom, there is yet an-

other passage which is even more impressive and clear as related to the same particulars. As if to remove any possible misunderstanding in regard to the divine plan, the Spirit led to the declaration and preservation of words which tell us what God purposes to do in this present age in preparation for the age to come, and what part the Church is to play in the fulfilment of the purpose so announced. We refer to Acts 15:13-18. There James, quoting Peter, is the spokesman, and the great Apostle confirms his utterance by stating it as a foundation truth that "known unto God are all his works from the beginning of the world." He thus says:

"Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name; and to this agree the words of the prophets; as it is written, After this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

Here, then, is a divine utterance and program which set forth the following facts in the following order: First, a present work of grace in which God visits and gathers out, preëminently from the Gentiles, a people for His name; second, the return of Christ; third, the restoration and establishment of the Jewish theocratic kingdom with its attendant worship; and fourth, the salvation in the Kingdom-age of the "residue" of the Jews, and of "all" the Gentiles upon whom God's name shall be called. And this program, in its first article, makes it clear what share the Church has in its fulfilment. To put it in a single sentence, it is this: God is visiting the nations, and Christians have the high privilege of visiting them with Him. He goes forth, in the persons of the missionaries, not to "convert" all the world—since not all men will accept of Him—but to gather out from it a willing people, heavenly in quality and innumerable in quantity, which shall be to the glory of His name throughout time and eternity. Manifestly, this preparatory work will bring to pass the event which is described as following it, that is, the Coming of Christ. This then is the final motive which God sets before Christians, namely, to go forth everywhere, preaching the good tidings to every creature, in order that the Church may be made complete and that the King and the Kingdom may come.

The Effect of Scriptural Motives

These three divine motives, the command, the compassion and the Coming of Christ, are worthy of being accepted by the noblest and most devoted of men; first, because they represent spiritual and eternal truths; and second, because they make for the highest glory of God and the greatest good of mankind. No other motives are so uplifting and purifying to the person who is moved by them, and no other motives are so sure of divine favor and blessing in their exercise. There is enough power in these motives, singly and collectively, to raise the missionary propaganda above everything earthly, selfish and narrow, and to place it, where it ever belongs, upon the plane of the heavenly, the spiritual

and the infinite. Moreover there is enough potency here to turn the "forlorn hope" of present-day foreign missions, in which a Gideon's band of men and women are bravely fighting on against overwhelming odds, into an ever-victorious army of the Church, where the battle will not only be fought but will also be won, and where the end of saving the elect, and thus of bringing back the King and bringing in the Kingdom, will be surely and speedily brought to pass. For what foes on earth, or what demons in hell, could stay the onward progress of a people which had determined, in the power of the Holy Spirit, to obey Christ's command, to show forth His compassion, and to press forward with uplifted faces to the rapturous and victorious meeting with Him who one day will descend with a shout, with the voice of the archangel, and with the trump of God? Such motives as these are not simply constraining; they are invincible and triumphant.

An Illustration

Some years ago, a young woman of Toronto—a Miss Stayner—came to confer with me about the possibility of her serving in China. She had been born and bred a gentlewoman; and had had an exceptionally good education both in Canada and Europe; she was an heiress; and, being an orphan, she was free to come and go as she might choose. As our conversation advanced I perceived that she was a young woman of great devotion, having turned her back upon all social allurements and having committed herself to an earnest and self-sacrificing service for Christ, including work for the Chinese in Toronto. There seemed nothing to hinder her proceeding to China. But as we talked, my growing confidence was suddenly arrested when Miss Stayner unexpectedly declared that there was one difficulty in her way which was insurmountable.

"I have to confess," she said, "that I do not love the Chinese. They are so ignorant and dirty!"

This was a real obstacle, especially as she had been working among the Chinese. But in spite of it I replied:

"Do you know, Miss Stayner, I do not think that the question whether or not you love the Chinese is the one to be considered; it seems to me that the real question is whether or not you love the Lord."

At this, her eyes kindled, and she exclaimed: "Oh, yes, I do love Him!"

"Then," I said, "if you love Him, how can you do anything else but obey His command, and go?"

She looked at me earnestly, and said: "Do you think, then, that I may dare to go?"

"Under the circumstances," I replied, "I do not see how you may dare to stay."

A few days later Miss Stayner applied to the Mission; and a few months later, shortly after her acceptance for service, she went on her way to the field.

Miss Stayner was not, however, to have the easy time in China which many missionaries experience there. At first she was located at the inviting station of Wenchow, where she entered into an old, well-developed, and very promising work. She made remarkable progress with the language and she gained the confidence and love of the people. But one night, when she was staying with her Bible-

woman at an out-station, she was suddenly aroused from her sleep by lights and voices, and discovered that robbers had forced their way into her room and were stealing whatever they could lay their hands upon. Miss Stayner protested, whereupon one of the robbers struck her with a bamboo pole. Later, she and the Bible-woman escaped from the back of the house, and, clad as they were and in the cold of the winter night, they fled over the hills to a clump of trees and bushes where they hid themselves from view. There they remained for a long time, chilled and horror-stricken, until the robbers had sacked their house and departed. They were found by some of the villagers and were brought back to their almost ruined home. Miss Stayner was seriously affected, and it became necessary that she should visit Shanghai for quiet and rest. Just at that time I visited that place, and, one evening, I asked her about her work and her recent experience. After the tale had been told, I said:

"Miss Stayner, may I ask you a question?"

"Yes," she replied, "what is it?"

"It is this," I answered; "do you love the Chinese?"

I shall never forget the look of astonishment which she gave me. "Why," she said, "what do you mean? Of course, I love the Chinese!"

"I was just wondering," I replied, "if, having gone through such an experience at their hands, you were sorry you had come to China, and if, possibly, you now almost hated the Chinese."

This remark perplexed her more than my first. But I reminded her of our conversation in Toronto.

"Oh," she answered, "I had forgotten that I ever said that; but that was before I knew the Chinese; I love them all now!"

A few years later Miss Stayner became afflicted with a climatic disease, which is terrible in its process and effect, and it soon became evident that she must leave the country. She went to a certain "Spa" in Germany, where happily she got better, and at last was able to go back to her much-loved work. Later, her old trouble returned and for a considerable time she fought against it and would not give up. But at last it was a question of life and death, and she reluctantly took her way back, first to Germany and then to England. Here, her strength gradually failed, and, finally, she finished her earthly course by falling asleep in Christ. It was my privilege to see our friend during this last visit. She was, in spite of her youth, a physical wreck, her hair being gray, her face being thin, and her strength and vigor having departed. But she had not one word of regret to express at having gone to China and was full of grateful praise to God that such a privilege had been hers. And she confest that the one thing which had led her on and which gave her ever ample compensation for all that she had suffered was the knowledge that she was doing what she could to take the Gospel to the heathen and thus to hasten the return of her beloved Lord.

An Interpretation

Miss Stayner's life shows beyond misunderstanding what is the effect of true scriptural motives upon an open mind and heart. Here was a woman who had everything, naturally speak-

ing, to keep her at home, but who deliberately chose to go abroad. Here was one who had faced the question of her responsibility toward the heathen, not emotionally, but calmly, and who finally had gone forth for no other reason than that her Master had commanded her to do so. Here was one who at first had little love for the heathen, but whose heart, in the path of obedience, became filled with compassion for them. And here, finally, was one who had remained stedfast and even praiseful through all her suffering and sorrow because she had learned to serve with her eyes on Him who is the Coming One.

Thus the interpretation becomes an inspiration. Miss Stayner's life and service are a constraining call to all who know and love the Lord, to be wholly obedient to God and to commit all to Him. It is not too much to say that if Christians should follow Christ as she followed Him it would not be long before there would be produced a veritable revolution in missionary methods and results. Then, indeed, we might hope to see the work of missions turned into an apostolic triumph, where the old figure of speech, "terrible as an army with banners," would but feebly express what God would make His Church on earth to be. For it is manifest that our Father in Heaven has large thoughts toward the heathen and that He is ready to use His saints in their fulfilment whenever they will allow Him to do so. It is to be remembered, however, that this last can only come to pass in the measure in which the followers of Christ are possest and controlled by those motives which are truly and wholly divine.

A Prosperous School in Burma

BY MISS LILLY R. GRACEY

AT the foot of Kipling's Old Moulmein Pagoda, looking eastward to the Sea, there rises a beautiful pile of white bricks built into a form very unlike the pagoda above it. It is the Morton Lane Girls' School, a name quite as familiar in Burma as "Wellesley," or "Vassar" in America.

For nearly half a century, about three hundred Burmese girls have been attending this school each year. They are of varying ages, and their lives are greatly influenced by the education received there. A new building was recently added to the old one, the need for which had prest more and more as the years went by; even "three in a bed" could not squeeze in all who wanted to come.

Burma is surprizingly modern and wideawake to the opportunities of present-day life. Consequently the missionaries have found it necessary to provide for the intellectual as well as the spiritual welfare of its

large Christian constituency and to make it possible for non-Christian boys and girls to come under Christian influences in the formative period of their lives. The number of mission schools has therefore increased and well-trained teachers and superintendents from the homeland are training the rising generation. The Morton Lane School in Moulmein has an interesting setting, for the city with its 65,000 inhabitants is ranked among the most beautiful cities in the East, and it is situated at the junction of three rivers, the Salween, the Attaran, and the Gyne. Pagodas make it picturesque. Over the hills of Moulmein Judson used to walk. The pulpit in the church in the city, from which he used to preach, is held very sacred by the Burmans, and still living in Moulmein are three women baptized by the immortal Judson.

Every Sunday the girls of this school march to church, and so long is the procession that it is one of the sights of the city. Of this Sunday "line-up" of girls, Miss Hughes gives a vivid picture. "It begins to 'form' on Saturday, when in a part of the compound, wee tots sit patiently while a barber shaves the hair from the southern hemisphere of their heads, and the juniors work patiently on the part or 'equator' line of theirs, lest one hair due to run north should by chance be falling south. That part must be just right or no self-respecting Burmese girl would think of taking it to church with her next day.

"When the six o'clock bell rings Sunday morning the girls get up, put dormitories in order, and at seven o'clock go to morning prayer and the study of the Sunday-school lessons. After that comes breakfast. Then comes dressing for church and Sunday-school, and forming of the line with the little ones in front and the older ones at the rear, and inspection by teachers. When all is ready the long line moves down the road. How picturesque it looks!

This line grows longer every year and this means more girls under Christian influences and more lives consecrated to Christ and His service."

MORTON LANE BURMESE GIRLS' SCHOOL, MOULMEIN, BURMA

A SUNDAY MORNING PROCESSION OF BURMESE GIRLS OF THE MORTON LANE SCHOOL, GOING TO CHURCH

Campaign Against Prostitution in Rangoon, Burma

RANGOON is a by-word for gross and shameless immorality, says the *Young Men of India.* So callous has public opinion become that some 500 prostitutes are allowed, under "police control" (which usually means "controlling the police"), to carry on their odious trade within half a mile of schools and colleges, where 8,000 school-boys and hundreds of school-girls are being educated; the "segregated area" of Rangoon is intersected by the streets through which these children pass to and from school; the women strut half-naked through the streets, Europeans, natives of Asia Minor, Chinese, Japanese, Burmese, Indian; many of them solicit men quite unchecked; some go out in rickshaws; all expose themselves without restraint.

Can such be the method by which a British Government seeks to "control" vice? Segregation never segregates vice; in Rangoon the name is a farce; loose women have entered mission schools, vile pictures are sold at the gates of Christian colleges, very few protests are heard.

At last a Vigilance Campaign has been organized. Mr. John Cowen, known in Colombo and elsewhere as a fearless champion of purity, was invited to come and make a study of Rangoon and lead in putting an end to the segregated system.

Mr. Cowen pointed out that prayer and publicity are the simplest and quickest methods: God is waiting for our cooperation, and publicity drives out evil as the sunlight drives out the germs of disease.

The plea for abolition is regarded by the timid local press as a wild piece of fanaticism—whereas it is backed by the example of many cities which have tried segregation; street preaching in the "segregated area" is regarded as "bad taste" and futile whereas it is the only sound method of attacking the evil, and the Bishop and nearly all the clergy have joined in it. The Christians are soundly abused for letting "black men preach to white women," whereas these poor women are daily insulted by any man who cares to do so!

Yet there is much encouragement, says Mr. K. J. Saunders:

(1) We have demonstrated that the present system, so far from minimizing the evil, is spreading it all over the city; there is hardly a street in the business part of the town without its brothel.

(2) We have been granted an interview with the Lieut.-Governor, who showed us all sympathy and courtesy.

(3) Some leading doctors agree with our claims and methods, and three have spoken at several large meetings of the Y. M. C. A.

(4) The men of our Indian Branch and some from the Central Branch have done splendid work.

(5) The 'Boy Scouts' of our Central Branch have sold and distributed our pamphlets and posters.

(6) Several girls have been sent to hospital; two rescued from a life of slavery; and a Rescue Home has been opened.

(7) People are getting angry: This is what we want.

(8) We are being tried on a charge of trespass and intimidation; but this only gives more publicity to the scandal.

(9) Meetings are being held in private houses.

(10) Burmese tracts for schools and colleges are being printed.

(11) The Burmese people as a whole support us.

(12) Not one of our statements, circulated broadcast, has been challenged.

(13) The name of Christ has been steadily held up and honored.

The following is one of several statements which the committee is circulating:

SOME HARD FACTS FOR RANGOON

(Guiding Principles of the present Purity Campaign)

1. The policy of segregation is contrary to the principles of British Law;

2. Prostitution is contrary to the Law of God, upon which British Law is based;

3. The quickest way to cleanse the city is to preach Christ;

4. This is the only way that is permanently satisfactory;

5. If any man is skeptical let him consult (*a*) the Bible, (*b*) the Ceylon Police; these are in closer agreement than they have ever been before.

6. To "segregate" prostitution in the center of the schools of a great city is racial suicide; 8,000 school-boys are being educated within half a mile of the "segregation area";

7. The parent who sides with the enemy of his children is a monster;

8. The schoolmaster who tolerates the present state of this city is unworthy of his trust;

9. The doctor who says that vice is necessary to health ought to retire or to go back to college;

10. The citizen of Rangoon who refuses to take sides is on the side of the devil;

11. The "preachers" are content to be called fools and fanatics for they are sure of victory.

12. The police are playing up splendidly and are on the side of righteousness;

13. The segregation policy of this city is doomed.

Giving in Tips and in Tithes

MR. GEORGE INNES says there was a time in his life when he gave for missions as he gave to the porter on the sleeper or as he gave to the waiter at the hotel. He confesses that he was guilty of tipping the Lord. On a sleeper or in a first-class hotel it is not respectable to fail to give a gratuity to the porter or to the waiter in recognition of the service rendered. The berth and the meal are paid for in full; the tip is a matter of custom and good nature, and not a legal or moral obligation.

Mr. Innes gave regularly to support the local church of which he was a member, and in doing so felt that he discharged his obligation to the Lord. But he was willing to go farther, and he gave a trifle extra to extend the boundaries of the Redeemer's Kingdom. In doing what many other members of the church did there was no sense of obligation, no recognition of stewardship. Rather than be considered selfish and penurious he gave

* From *The Missionary Intelligencer.*

the Lord a coin or a bill in precisely the same spirit as he gave a quarter or half a dollar to the boy that cleaned his shoes in the sleeper or supplied his needs at the table.

In the Mosaic economy the people were required to give a tithe of all their income from every source. The Law plainly and positively said, "The tithe is the Lord's." If the tithe was withheld, the people were charged with robbing God, and they were punished for their sin. The Prophet Malachi accused the people of his day of robbing God, and called upon them to bring the whole tithe into the storehouse, and he assured them that, if they would do this, the Lord would open the windows of heaven and pour out such a blessing upon them that there would not be room enough to receive it. After the tithes came the "free-will offerings."

Since his financial and missionary conversion Mr. Innes has devoted himself exclusively to the Lord's work. He has opened an office and furnished it, and supports a staff of workers. Now he is a steward; what he has he holds in trust for the Lord. The day of "tipping" is over.

Mr. Innes is not the only one who has been tipping the Lord. As long as the average offering of the Christian people of America for Foreign Missions does not exceed one cent a week, it is plain that the number of "tippers" is very large. There are men and women whom the Lord has prospered who are able to work at their own charges and not only support themselves but support whole stations. Why should they not do it?

It is not clear to all that the law of the tithe has been transferred from the Mosaic dispensation to the Christian. Some say that there are those who can not afford to give as much as a tenth of their incomes for the Lord's work. The testimony of those who have put God to the proof is that nine-tenths with His blessing will go farther than ten-tenths without His blessing. Does it not appear probable that if the Jew could give a tenth of his income, and if the pagan could and can give a tenth, the Christian can give as large a proportion? Does a Christian wish to give less than a Jew? If all Christians were to give a tenth, there would be money enough in the Lord's treasury for local church expenses, for missions of every kind, for benevolence, and for education. Treasuries would be overflowing. The tithe is the least that we should give, for many could well afford to live on a tithe and give the remainder.

Is it not high time that we were substituting the tithe for the tip? Is it not high time that we were giving as the Lord has prospered us? Can we say that we honor the Lord with our substance, when we hand him a tip? He is not a pauper asking alms; he is a preferred creditor, and his claims should be satisfied first and to the full.

Tip or tithe—which shall it be?

GIVING AND LIVING

Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow.
To give
Is to live.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who of his fortunes gives to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny
Is to die. —*Selected.*

DEPARTMENT OF BEST METHODS

CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, NEW YORK

SOME PRACTICAL PLANS FOR THE YEAR

THE best possible New Year's resolution any missionary leader can make is a resolution to depend more upon prayer and the deepening of spiritual life as methods in missionary work.

"The problems are just the same old problems of how to make zealous our present members and how to interest 'the other half,'" says the secretary of a Woman's Board in her annual report. "Oh, for a Moses to lead us out of the wilderness of dead-level and indifference!"

The Leader is ready, the Lord Jesus Himself, and the weapon he offers is prayer. But we make small use of it and depend on our poor human inventions instead.

Any society whose leaders are willing to pay the price—the price of earnest prayer—may have a measure of success "exceedingly abundantly above all that they ask or think." The Best Methods Editor has had abundant proof of this. Years ago, in her old home church (the First Presbyterian, Springfield, Ohio), she was president of a Young People's missionary society that was able to accomplish a great work through the prayers of a little inner circle of intercessors that were ever ready to meet at her call.

Everything was taken to the Lord in prayer and practically everything prayed for was given. We asked for members and got them. We prayed for leaders and they were raised up. We asked for money and it came, often from most unexpected sources. We pleaded that some of our number might go to the field, and five volunteered. We asked for help in making our programs and received wisdom to devise the plans afterward outlined in "Fuel for Missionary Fires," and now in use all over the world. We prayed that the young people might be faithful in taking their parts, and tho 700 assignments were made in five years less than a dozen failed in any way.

Such blessings await you, O missionary leader, wherever you work, if only you will meet the conditions!

> Unto Him that is able to do
> All that we ask
> All that we ask or think
> Above all that we ask or think
> Abundantly above all that we ask or think,
> According to the power that worketh in us,
> Unto Him be glory.
> —*Ephesians* 3:20.

Keeping in Touch with Great World Movements

Keeping in touch with the great world movements of the missionary enterprise is an important thing for any church. How best to do it is a question that has often puzzled missionary workers.

The sources of information are many. In these days the daily paper may, perhaps, be placed first. Then there are the religious weeklies and the monthly missionary magazines. THE MISSIONARY

In 1914

How Many { MISSIONARY MEETINGS / CONCERTS AND LECTURES } Did You Attend?

How Many { MISSIONARY BOOKS / NOVELS } Did You Read?

How Much Money Did You { GIVE FOR MISSIONS? / SPEND ON YOURSELF? }

How Much Time Did You Devote to Prayer for { MISSIONS? / YOURSELF? }

In 1915

What Shall Your Record Be?

Review of the World covers the whole field fully with up-to-date news and inspiring articles, and once a month the *Sunday School Times* prints "From the Missionary Watch Tower," a page of news gathered by Doctor Harlan P. Beach, who is in communication with hundreds of missionaries all over the world.

In many societies "Current Events" form part of the program. One society wrote the items of news on slips of paper and inclosed them in envelopes decorated in imitation of a mail-bag; others have used messenger boys delivering information in the familiar yellow envelopes of the telegraph companies. The Presbyterian Church of Camden, N. J., makes use of "Minute Men," a group of persons appointed to represent different fields for a year, and give *one-minute* reports of them at the monthly missionary prayer-meetings.*

Bulletin boards in the church vestibule and the calendars distributed in the pews can also be utilized for this purpose. But, after all, in this as in so much else, the pastor is the key-man. Even very brief mention of important events in the Sunday sermons, the prayer-meeting talks and the opening exercises of the Sunday-school would suffice to keep the whole church in touch with the whole world.

At the present time, when events of the utmost importance to the kingdom of God follow one another with such lightning rapidity, this is a matter of special importance. "Let the daily papers supply your topics and subjects for intercession," said Mr. Benjamin Starr of Homer, N. Y., at a recent conference in Schenectady, "If there is news of a battle or other disturbance where your missionaries are at work, bring this into your weekly prayer-meeting and turn it into a special meeting for prayer for that mission. Almost every paper has something that could be so used."

Such news items give point to the prayers and make them real and vital. In a little pamphlet describing the Monthly Concert of Prayer in his church before he became a secretary of the Presbyterian Board, Doctor A. W. Halsey shows how the two can be woven together.

"If any missionaries or mission stations are in special need," he says, "a prayer is offered for them, for the native workers and the native Christians. If there has been any special ingathering in any field, this is spoken of by the pastor for a moment and a prayer is offered that the new converts may stand firm. If a missionary or a

*For a detailed account of this plan, see "What 'Minute Men' Did for a Church Prayer-Meeting," by the Rev. Samuel D. Price, in the *Sunday-School Times*, January 10, 1914.

secretary is ill, the fact is noted and prayer offered for him. The sailing of missionaries, the publication of the Bible in a new language, a deficiency in the receipts of the Board, the gift of a large sum to the work, and a hundred and one items appearing in magazines, papers or books, or received directly from some one on the field—all these are mentioned and made the subject of earnest, intelligent, brief petitions which serve to intensify our interest in the work and give a distinct character to our meeting."

At some meeting early in the New Year it is a good plan to give a *résumé* of the missionary events of the year previous. Abundant material for this is always to be found in the January number of THE MISSIONARY REVIEW OF THE WORLD, and it never fails to arouse interest.

The Church Missionary Committee

A church that wishes to be really efficient in missionary work should have a permanent missionary committee for the general supervision of all its missionary activities. "Without an active missionary committee in each church there is little chance of any steady growth in missionary interest," says Doctor A. V. V. Raymond, chairman of the Consolidated Missionary Committee of the Presbytery of Buffalo, which is endeavoring to secure, for the benevolent boards of the Church, a more systematic and generous support on the part of its constituency. "A part of our work for the coming year therefore, is *the organization of these local committees wherever possible.*"

Such a committee should be appointed or elected at the beginning of the church year, at the same time as other church officials, and should consist of representatives of all the various organizations of the church—the official boards, the brotherhoods, the women's and young women's societies, the young people's organizations, senior and junior, the Sunday-school and the mission bands. The pastor should always be a member of the committee *ex officio,* but it is usually considered best to have a layman at its head.

The duties of the committee are to formulate a missionary policy for the church as a whole, to coordinate the activities of all the various organizations, and to foster the work in every way possible. An excellent manual of suggestions indorsed by all the Home and Foreign Boards of this country and Canada, entitled "The Church Missionary Committee" may be obtained at five cents a copy from any of the mission boards or from the Missionary Education Movement, 156 Fifth Avenue, New York, N. Y.

A Simple Church Program

The following program recently drawn up and adopted by the Session of Bedford Presbyterian Church, Brooklyn, N. Y., has many good features, and will prove helpful to other churches not as yet thoroughly organized for missions:

I.—A Church Missionary Committee

One member each from Session, Bible School, Men's Forum, Woman's Missionary Society, Young People's Society—members to be selected by Session in consultation with pastor and officers of organizations—Committee to meet in October and April, to plan general missionary program of church and organizations, and to report to Session in November and May.

II.—Missionary Meetings and Addresses

1. Two Sunday morning sermons (not counting July and August)—one by pastor, one by best outside speaker obtainable.
2. Two or more Sunday evening meetings—one, as at present, to be addrest by outgoing missionaries (in June).
3. Wednesday evening meetings—at least one every two months, arranged with reference to Sunday morning and evening presentations, with outside missionary speaker whenever possible. To relieve pastor these might be in charge of Missionary Committee.

III.—Literature and Calendar Notes

1. A representative in each organization to help distribute leaflet literature and to secure subscriptions for periodicals—"The Bulletin," "All the World," "Assembly Herald," "Woman's Work," "Home Mission

Monthly," "Over Sea and Land," "Every Land," "Missionary Review of the World."

2. A special missionary secretary for church calendar, to supply missionary letters and news notes once a month (one-half third page and back page occasionally) also to suggest books for reading and subjects for prayer and thanksgiving.

IV.—Correspondence with Missionaries

1. Special correspondents selected to send church calendars regularly to our missionaries, to correspond with them, arrange for Christmas, and other gifts, and to note needs on calendar.

2. Letters or extracts from missionaries' letters, be read from pulpit occasionally by pastor.

V.—Maps and Pictures

Showing missionary fields of the church are to be hung in chapel or elsewhere.

VI.—Mission Study Classes

One or more should be organized to follow some of the excellent text-books available.

VII.—Great Missionary Movements

That we keep in touch with the denominational and inter-denominational missionary movements of men, women and young people.

VIII.—Proportionate Missionary Giving

1. That this subject be presented on Sunday morning at least once a year (October preferred).

2. That a systematic method be adopted for securing pledges from all members of the church and arranging for special offerings to various benevolence objects.

Educating Church Officers

The office-bearers of the church—the men chosen to be the leaders in spiritual things—should not only be interested in missions but should know something about the past history and the present needs of the great world work committed to the Church by her Lord. Yet the average church officer knows little or nothing about it.

There are, of course, exceptions to this. While residing in Detroit the Best Methods Editor had the pleasure of seeing a young civil engineer who knew that he would soon be elected to the eldership in the Presbyterian Church of which he was a member, deliberately fit himself for the office by a thorough and reverent study not only of the doctrines of the church but of the whole missionary enterprise. The Best Methods Editor was happy to place at his disposal her missionary library and was interested to note that he asked first for historical works covering the whole range of missionary achievement, such as Leonard's "Hundred Years of Missions." These mastered he took up missionary biography and the fascinating stories of missions. At the same time he read THE MISSIONARY REVIEW OF THE WORLD from cover to cover, that he might be in touch with present-day needs and achievements.

Where did he get the time? He was a very busy man occupying a responsible position in a large construction company. But his home was five miles from his office and he was obliged to spend more than half an hour in the cars both going and coming. For more than a year he put this time into missionary study with the result that he is now one of the best-informed men on missions in the country—a leader in missionary work in his city and church and in the college in which he is now an assistant professor of civil engineering.

At the present time the Best Methods Editor is having the privilege of placing her library at the disposal of another office-bearer—this time a young woman, secretary of her missionary society—who desires to be thoroughly informed about missions. She, too, is beginning with Leonard's "Hundred Years of Missions." Next she will take up McConaughy's "World Work of the Presbyterian Church," to give her an intelligent idea of what her own church has done and is doing. Then she will take up missionary biography and stories of missions. Like the young engineeer, her time is much occupied, but by keeping the books on the living-room table and picking them up whenever she has a spare minute, she is making good progress.

The value of intelligent office-bearers such as these is greater than can be estimated, not only to the local church but to the whole missionary enterprise.

Missionary Anniversaries in 1915

Observing missionary anniversaries is one of the best ways of arousing interest and conserving the influence of important persons and events. An entire program can with profit be devoted to the more important ones, and those less important can be commemorated by something in the way of a story, motto, hymn, Scripture lesson or prayer. "Five Missionary Minutes" devoted to this by the pastor at regular Sunday or mid-week services, the superintendent in the Sunday-school, the missionary committee in the Young People's Society, or the president of the Woman's Society, afford opportunities for arousing missionary interest not to be despised.

In the following list of anniversaries occurring during 1915, an unusual number have to do with events in the lives of native Christians. An interesting and profitable series of talks running through the year might be built up around these.

JANUARY

13, 1855.—Death of Doctor John Scudder. 60th anniversary. See "Men of Might in India's Missions," Holcomb.

14, 1885.—Baptism of Boyinto, the first Mongolian convert. 30th anniversary. See "Gilmour of Mongolia," by Lovett.

23, 1890.—Death of Joseph Hardy Neesima. 25th anniversary. See "A Maker of New Japan," by Davis.

30, 1885.—First martyrdom of converts in Uganda. 30th anniversary. See "Mackay of Uganda," by his sister.

FEBRUARY

5, 1885.—Sailing of the Cambridge Seven. 30th anniversary. See "The Story of the China Inland Mission," by Guinness.

8, 1890.—Death of Alexander Mackay. 25th anniversary. See "Mackay of Uganda," by his sister.

13, 1830.—Alexander Duff shipwrecked off the Cape of Good Hope. 85th anniversary.

26. 1835.—First anti-Christian edicts in Madagascar. 80th anniversary. See THE MISSIONARY REVIEW, March, 1909.

26, 1890.—Samuel N. Lapsley sailed for Africa to found the Congo Mission of the Southern Presbyterian Church. 25th anniversary. See "Daybreak in the Dark Continent," by Naylor.

MARCH

13, 1815.—Birth of James C. Hepburn. 100th anniversary. See "Life of Hepburn," by Griffis.

29, 1840.—Birth of Isabella Thoburn. 75th anniversary. See "Life of Isabella Thoburn," by James M. Thoburn.

29, 1855.—Bishop Patteson sailed for the South Seas. 60th anniversary. See "Life of Bishop Patteson," by Page.

31, 1820.—First missionaries arrived at Hawaii. 95th anniversary. See "Transformation of Hawaii," by Brain.

APRIL

1, 1815.—Birth of William C. Burns. 100th anniversary. See "Encyclopedia of Missions."

10, 1875.—John Kenneth Mackenzie sailed for China. 40th anniversary. See "Life of Mackenzie," by Bryson.

13, 1835.—Birth of Jacob Chamberlain. 80th anniversary. See THE MISSIONARY REVIEW, August, 1908.

MAY

11, 1835.—Asahel Grant began work in Persia. 80th anniversary. See "Encyclopedia of Missions."

20, 1690.—Death of John Eliot. 225th anniversary. See "Heroes of the Mission Field," by Walsh.

21, 1875.—First missionaries sailed for Livingstonia. 40th anniversary. See "Daybreak in Livingstonia," by Jack.

29, 1815.—Founding of the Basel Missionary Society. 100th anniversary. See "Encyclopedia of Missions."

JUNE

4, 1865.—Birth of George L. Pilkington. 50th anniversary. See "Pilkington of Uganda," by Harford-Battersley.

15, 1870.—Close of Hawaii Mission of the American Board. 45th anniversary. See "Transformation of Hawaii," by Brain.

25, 1865.—Founding of the China Inland Mission. Jubilee year.

30, 1315.—Martyrdom of Raymond Lull. 600th anniversary. See "The Life of Raymond Lull," by Zwemer.

JULY

9, 1840.—Martyrdom of nine Malagasy Christians. 75th anniversary. See THE MISSIONARY REVIEW, March, 1909.

13, 1830.—Founding of Duff's College, Calcutta. 85th anniversary. See "Men of Might in India's Missions," by Holcomb.

23, 1815.—Baptism of Africaner. 100th anniversary. See THE MISSIONARY REVIEW, July, 1912.

AUGUST

2, 1785.—Death of George Schmidt. 130th anniversary. See "Moravian Missions," by Thompson.

20, 1835.—Founding of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, 80th anniversary. See "Encyclopedia of Missions."

SEPTEMBER

7, 1850.—Allen Gardiner sailed on his last voyage to South America. 65th anniversary. See "Modern Heroes of the Mission Field," by Walsh.

9, 1840.—Death of Ko-thah-byu. 75th anniversary. See THE MISSIONARY REVIEW, May, 1910.

21, 1795.—Founding of the London Missionary Society. 120th anniversary. See "Encyclopedia of Missions."

OCTOBER

7, 1885.—Keith-Falconer sailed for Aden. 30th anniversary. See "Servants of the King," by Speer.

12, 1835.—First missionaries landed in Fiji. 80th anniversary. See "Fiji and the Fijians," by Calvert.

12, 1875.—Launching of the *Ilala,* first steamer on an African lake. 40th anniversary. See "Stewart of Lovedale," by Lovett.

28, 1905.—Martyrdom of Eleanor Chestnut. 10th anniversary. See "Servants of the King," by Speer.

29, 1885.—Martyrdom of Hannington. 40th anniversary. See "Bishop Hannington," by Berry.

NOVEMBER

4, 1835.—Opening of the first hospital in China by Peter Parker. 80th anniversary. See "Uplift of China," by Smith.

15, 1875.—Stanley's appeal for missionaries for Uganda published in the London *Daily Telegraph.* 40th anniversary. See "Uganda's White Man of Work," by Fahs.

29, 1875.—Opening of the Doshisha. 40th anniversary. See "History of Missions in Japan," by Cary.

DECEMBER

8, 1840.—Livingstone sailed for Africa. 75th anniversary. See any life of Livingstone.

11, 1825.—Baptism of Bishop Crowther. 90th anniversary. See "Life of Crowther," by Page.

21, 1795.—Birth of Robert Moffat. 120th anniversary. See "Lives of Robert and Mary Moffat," by John S. Moffat.

25, 1905.—Founding of the National Missionary Society of India. 10th anniversary. See "The Christian Conquest of India," by Thoburn.

25, 1885.—Baptism of the first Ainu convert. 30th anniversary. See "History of Missions in Japan," by Cary.

Honoring a Missionary's Birthday

The annual birthday gathering held in honor of Doctor Swain, the first woman to go as a medical missionary, by the Doctor Clara A. Swain Missionary Society of the Methodist Episcopal Church, Castile, N. Y., affords a good illustration of the pleasure and profit that may be derived from the keeping of a missionary anniversary.

Doctor Swain was born at Elmira, New York, but she removed to Castile with her parents at such an early age that the pretty little village has always claimed her as its own. It has always delighted to do her honor, and shortly after the Rev. H. Clay Milliman became the pastor of the church with which she was so long connected, this annual birthday party was inaugurated.

"We have held it for the past four summers—ever since we came to this little town," says Mrs. Milliman, wife of the pastor and president of the missionary society, in response to the request of the Best Methods Editor for information. "How did we come to start it? Just because I have a fondness for anniversaries and because I felt that we could not do too much to honor the

memory of such an illustrious missionary pioneer as Doctor Swain."

The celebration is held on July 18 each year (Doctor Swain was born July 18, 1834) on the lawn of the beautiful residence she built in 1898 when failing health compelled her to give up her work in India, and which is now occupied by her relative, Mrs. Fred Horning. The hours are from two to six in the afternoon, and after the program a dainty lunch is served outdoors beneath the trees. By means of a notice read from the pulpit and inserted in the village paper, all friends of Doctor Swain are invited to be present. Last summer nearly one hundred were in attendance, and the occasion was most enjoyable.

"We vary our program as much as possible each year," says Mrs. Milliman. "We are fortunate in having an excellent sanitarium in our little town which attracts many missionaries home on furlough. When available we call on some one of these for an address. We have had Miss Mary Means, who went with Doctor Swain when she returned to India for the jubilee; Ida Grace Loper of India; Emily H. Hartwell of China; Esther Baird of India; and Mrs. Charlotte Haskins, also from India, a lifelong friend of Doctor Swain."

"We always invite the clergy of sister churches and the presidents of foreign missionary societies in our town to give words of greeting, and sometimes have reminiscences from town's people who knew Doctor Swain when a little girl. One year when we were studying 'China's New Day' Doctor Isaac Taylor Headland, whom I met at Chautauqua, wrote, at my request, a lovely letter of greeting to the society to be read at the birthday gathering. Doctor Swain brought from India many interesting costumes which she gave to Doctor Mary Greene of the Sanitarium. We have sometimes borrowed these, dressing our young people in them for missionary dialogs and exercises. We also have letters read from absent friends of Doctor Swain and make music an important feature."

Last autumn the anniversary of another event in Doctor Swain's career was also observed, tho in an entirely different manner. This was November 3, 1914, the forty-fifth anniversary of her sailing to India in company with Isabella Thoburn. In commemoration of this event, Mrs. Milliman gave on the Sunday evening following (November 8) in her husband's church, a stereopticon talk on "The First Woman Physician in the Orient," with nearly one hundred pictures.

Enlisting an Entire Church

A very remarkable campaign conducted by the First Baptist Church, Bridgeton, N. J., in connection with the Judson Centennial last year, shows what can be accomplished when an entire church is enlisted for missions and how missionary anniversaries can be used to stimulate missionary interest and activity. In response to our request, the pastor, the Rev. D. E. Lewis, has sent us the following details:

At a business meeting held early in January, 1914, the church voted to conduct such a campaign and appropriate $25 to the expenses. This was used for postage, lantern slides, pig banks, tracts, books and other literature put out by the Baptists for the Judson celebration. The pig banks were for the offering, one being given to each family connected with the church. In all 225 were distributed and each was marked as follows: "To be fattened for the Judson offering and slaughtered at a great meeting of the First Church, April 10."

The campaign began on Sunday, January 18, and continued until May 1—almost fifteen weeks. Every organization connected with the church, including the mission school at South Chapel, was enlisted, and letters inviting cooperation were sent not only to the 340 resident members but to the 100 non-residents

also. Throughout the campaign Doctor Corson, formerly a missionary at Moulmein, Burma, now a deacon in this church, gave very great assistance. The program as carried out, included the following features:

Public Missionary Services.—There were five missionary sermons, six missionary prayer-meetings and three stereopticon lectures during the campaign. Three of the sermons were preached by the pastor, one by Doctor John M. Moore, secretary of the Baptist Department of Missionary Education, and one by Mr. John S. Ware, Assistant State Treasurer. Three of the mid-week meetings were conducted by the study classes and three were "specials." At one of the latter Miss Anna Prince of Moulmein was present; at another the Rev. Thomas C. Hanna, of Pottsville, Pa., a grandson of Judson; at the third, the memorial offering was taken.

Study Classes.—Special emphasis was placed upon this work and eight classes were conducted—six in the Sunday-school, one in the intermediate Christian Endeavor Society, and one, a joint affair, in the Senior Christian Endeavor Society and the Beacon Lights, a young woman's missionary circle. 116 different persons were enrolled in these classes. As four persons took two courses, a total of 120 text-books were sold and studied.

Reading Circles.—One great object of the campaign was to get as many persons as possible to read missionary books, especially those prepared for the Judson Centennial. Accordingly books were sent and letters written to many.

The books used were "Ann of Ava," "Judson the Pioneer," "Following the Sunrise," "The Call of the World," "The Immortal Seven," "Jesus Christ's Men," and about half a dozen of the old-time Judson books that were brought forward and reread by some of the older members. The results were extraordinary, the total number of books read being as follows:

	Books
311 resident members	533
31 non-residents	40
10 Crozier students	11
15 Colgate students	15
5 Missionaries at Ramapatnam	15
10 Christian converts at Ramapatnam	30
7 Christian converts at Moulmein	7
389 persons	651

Adding to this the 120 books used by the 116 members of the study class gives the amazing total of 771 missionary books read and studied through the efforts of one church in fifteen weeks! The Woman's Missionary Circle accomplished the remarkable feat of getting every member to read "Following the Sunrise," Mrs. Montgomery's history of Baptist missions.

In addition to conducting study classes and reading books, all the various organizations of the church and its mission—the two Sunday-schools, the Woman's Society, the Beacon Lights and the four Christian Endeavor Societies, Senior, Intermediate and two Junior—did an immense amount of special work in the way of holding meetings, conducting special exercises, framing pictures, purchasing maps, and memorizing mottoes.

Other features of the campaign were 44 new members added to the church; the distribution of 50 copies of *Missions* followed by a campaign for new subscribers; an Every Member Canvass that increased the pledges for missions and added $100 to the pastor's salary.

The memorial offering amounted to $115. "I would like to put in a special word for those crockery pigs," says Mr. Lewis. "I have used them before and they always interest boys in missions. On April 10 when the "slaughtering" took place, a dozen or so were broken and then the whole meeting turned into a social with little groups trying to get their money out without breaking the pigs. Everybody had a good time that evening and many members have asked for the privilege of giving again in the same way."

GOD IMPARTIAL—NOT NEUTRAL

MUCH comment has been made since the beginning of this world-war or the fact that the Christians and other believers in the power of prayer have been on different sides earnestly beseeching Almighty God for His protection and favor to their cause. A paper in Italy assured its readers that such petitions have no effect on the Ruler of the Universe as he is "Neutral." A perplexed inquirer in America asks: "Have we lost our faith; and is that the reason why our prayers are not answered?"

No one who believes in God, the Father in Heaven, the Creator of the Universe, the Ruler over all, the One who so loved the world that He gave His only begotten Son, none who believe in this God can believe that He is neutral or indifferent when He sees the sorrows, the cruelties, the sin inseparably connected with great hatred and bloodshed. Neutrality implies a degree of indifference as to the outcome and an unwillingness to influence the final result. Man can not see or foresee with divine vision but it requires no prophet to predict that the outcome of this world conflict must profoundly influence the progress of the Kingdom of God on Earth. He who sent His Son to save the world, is not indifferent as to the horrors of war or to the character of the ideals and forces that succeed. He who "wills not that any should perish," and who is "of purer eyes than to behold iniquity," is not likely to hold in check all the powers by which He could control the outcome of a world-conflict.

It is impossible, in the present period of blind patriotism, even for all true followers of Jesus Christ to agree as to the side which God approves, but this does not mean that God is neutral. It is true that no pleadings, no arguments, no personal sufferings can blind Him as to the real issues at stake or the righteousness of the cause that should prevail.

In view of the wisdom and power of God it is indeed foolish for men to think that they can, by their prayers, turn Him aside from aiding the cause of justice and love. He will be impartial, but He can not be neutral. He will not show favoritism to one party, but He can not fail to side with the right. In the natural phenomena of the earth, the sky, the sea; in the storms and sunshine, in cold and heat; in the influence He can exert on the hearts and minds and spirits of men, there are a thousand forces at the command of God, by which He can determine or terminate the conflict when He deems it best. But there are lessons for men to learn that they will learn only through struggle and suffering, failure or success. It was after the experience of both victory and defeat that David learned to exclaim: "Some trust in chariots and some in horses, but we will remember the name of Jehovah, our God."

What then is the use of prayer, and for what should Christians pray in such a time of strife when Christendom is divided? The greatest value of true prayer is that it helps to bring us into tune with the mind of God. None can hope and none should wish to dictate to God as to what He shall do or when He shall act. The best that we can do is to pray that God's will may speedily be done, and that His will may clearly be revealed to us so that we may co-

operate more perfectly. The French, the Germans, the Belgians, the Russians, the British, the Americans, have invaluable lessons to learn from this warfare if our minds are but open to the truth. There are lessons of the true ideals of life, the true forces that make for righteousness, the weakness of materialism, the need for self-sacrifice, the unity of the race, the supremacy of God. The sooner men and nations learn these the sooner this war and all war will be ended. God will answer prayer but it must be prayer that follows the line of His allseeing wisdom and not the prayer for favoritism.

Let us pray that the clouds of battle smoke may clear our vision; that the thunder of cannon may enable us to hear more distinctly the "still small voice"; that the sufferings of the wounded and destitute bodies may teach us to understand the compassion of Christ for destitute souls and that the heroic and grim determination of soldiers to fight and die for country and king may awaken in our hearts the loyal purpose to count no sacrifices as a hardship in the service of our Savior and King. This is a time to pray for enemies, that they may be on God's side and in His fellowship; to pray for the spirit of peace and patience and love in the face of bitter antagonisms and sorrow; to pray that the present waste of men and money may not prevent the progress of the spiritual work of Christ; that the eyes of men may everywhere be opened to see their sin, their weakness, their foolishness and that they may be turned to seek forgiveness and wisdom through Jesus Christ; that in the face of death they may seek eternal life—the God-life in this age and in that which is to come.

REMEMBER THE MISSIONARIES

THE patriots in the countries now at war, who are not able to go to the front, are seeking in many ways to help bear or lighten the burden of the soldiers. They are knitting warm clothing, are contributing other comforts, and are forwarding literature to those cut off from the home land.

There's another more important warfare going on all over the world, one that seeks to spread life, not death, to extend the spiritual Kingdom of God, not the selfish material advancement of men. At the front in this campaign there are thousands of men and women who are cut off from the comforts and comradeship of the home land. Their advantages are limited by their isolation and the lack of money. They have not the lecture courses, so plentiful at home, and are without the wealth of books and periodicals so accessible in our libraries and our news stands. A gift of a broadening, stimulating magazine is often of the utmost value to them in their personal life and work.

The Editors of the REVIEW will be very glad to cooperate with friends at home to send the MISSIONARY REVIEW OF THE WORLD for one year as a gift to some of these self-denying workers on the home and foreign mission fields. Some of our readers may count it a privilege to join in this effort by giving the REVIEW for a year to one, ten or one hundred missionaries. We or they can select the names in cooperation with the Mission Boards. A special rate is offered at $2.00 a year, plus 50 cents for postage to foreign lands. While many are remembering the sufferers in Belgium, let us not forget the missionaries who are often hungry for mental and spiritual food, such as may be found in the REVIEW. Will you join in this movement to send the REVIEW free to 5,000 missionaries at home and abroad? So many letters come asking for the REVIEW from those who can not afford to subscribe, that we are unable to meet the demand.

There are other ways of "remembering" the missionaries that should not be neglected. Remembering at Christmas

time is one way to lighten their burdens, another and most important and effective way is "remembering in prayer." Many missionary workers have testified to the remarkable uplift and power that has come in their work, giving victory in answer to prayer. How many are praying for their brothers and fathers and husbands in Europe. Should we not more earnestly and constantly remember in prayer the officers at home and the workers on the field who are giving their lives to the cause of Christ? Thus we may share in the conflict, the victory and the reward.

THE PROGRAM FOR 1915

EACH year brings new needs, new problems, new leaders, new struggles, new victories in the missionary work. Eternal vigilance is required to keep abreast of the campaign, but he who fails to keep a broad outlook loses in inspiration and in power.

During the coming year the Editors of the REVIEW plan to make the magazine still more effective and attractive, if possible, than it has been in the past. The leading writers on missionary themes are helping to make it invaluable. In this number, for instance, we have articles by Robert E. Speer, Henry W. Frost, Gilbert Beaver, Fred B. Smith, and others. In the coming months, we are to publish papers from Dr. John R. Mott, Mr. Sherwood Eddy, Rev. John H. Jowett, Dr. Charles L. Thompson, Dr. Samuel M. Zwemer, William E. Griffiths, and from many other workers at home and missionaries abroad. The Department of Best Methods is to be maintained with its invaluable practical suggestions to pastors, Sunday-school workers and leaders in local missionary societies. A special page of stimulating facts is to be added that will be suitable for quotations on church calendars and in missionary meetings.

In addition to articles of timely interest that can not be announced beforehand there will be a general scheme of topics to be presented month by month so that the whole world-field may be covered adequately in the course of the year. For the sake of those who wish to use the REVIEW in making programs we give below a partial list of topics:

JANUARY:
- The World Outlook.
- Church Plans for the Year.
- Prayer and Missions.
- The Home Base.

FEBRUARY:
- China and the Chinese.
- Confucianism and Taoism.
- Chinese in America.

MARCH:
- Mexico and Central America.
- City Missions and Social Service.
- Oriental Christianity.

APRIL:
- The Indian Empire. Hinduism.
- Foreigners in America.
- The Native Church.

MAY:
- Siam and Laos Malaysia.
- Buddhism.
- Bible Distribution.
- The American Indians.

JUNE:
- Africa and Madagascar. Fetishism.
- Industrial Missions.
- Negroes in America.

JULY:
- The Islands of the Sea.
- Arctic Missions.
- Missionary Administration.

AUGUST:
- Roman Catholic Europe. The Papacy.
- The Mountaineers of the South.
- Woman's Work for Women.

SEPTEMBER:
- Japan and Korea.
- The Japanese in America.
- Shinto.
- Evangelistic Missions.

OCTOBER:
- Moslem Lands.
- Mohammedanism.
- Medical Missions.
- Young Peoples' Work.

NOVEMBER:
South America.
Frontier Home Missions.
Educational Missions.
The Greek Church.
DECEMBER:
The Jews.
Missionary Literature.
Unoccupied Fields.
Children's Work for Children.

CONTINENTAL MISSION STATISTICS

NO one can examine our statistical table showing the figures for Protestant Foreign missions of Continental societies without a feeling of sadness. The work of these flourishing and growing societies has been almost paralyzed. The missionaries are cut off from their home base and many are living in an enemy's country. The British government is giving protection, but many are necessarily under surveillance because of the danger of spies. The British missionaries are treating their German brethren as Christian comrades and are ready to offer assistance to any who may be in need.

The work of the German societies shows a distinct gain over last year. The home income increased nearly $500,000, and 32,000 are added to the total number of communicants reported. French, Netherlands and Scandinavian societies also report a gain over 1913. What will be the report next year? The Continental missions and missionaries should be earnestly remembered in our prayers. Their missionaries are at work in African colonies, in Turkey, Persia, Russia, India, Egypt, Micronesia, and other countries involved in the war.

MISSIONARY "CONFIDENCE MEN"

MANY a good cause suffers because of its goodness, and many a generous giver is imposed upon because of his or her generosity. There are "fakirs" in missionary circles as well as in business, and it is advisable that those whose hearts prompt them to give to the great work of God and the relief of suffering humanity shall investigate the cause before giving, or shall at least refer to other responsible parties who have investigated.

Many appeals come to the Editor of the REVIEW to help needy and worthy causes, and many inquiries are made concerning those who are collecting money. A good story of "wonderful conversion and remarkable evidences of the power of God," an eloquent tongue or pleading voice, is not sufficient evidence of the worthiness of an object. Oftentimes the more useless the cause the better will be the story—a good story is necessary and does not need to adhere to facts. A few years ago a New Zealander told a wonderful story and obtained large sums of money—which he used on himself. Another man from India told of a remarkable farm which he had made a Christian colony—but he was described as a liar by those missionaries who were his neighbors in India. But of all lands, Syria, Armenia and Persia seem to be most prolific in false money-beggars.

Word has just reached us from Canada that certain Armenians from Asia Minor have been deported (into the United States) for obtaining money under false pretenses. They tell a good story and have collected thousands of dollars. They produce letters from Bishops in Asia Minor and Persia and even from Christian missionaries in America. There are nine of these men engaged in this business who have been deported at one time, but there are hundreds of others who must be guarded against. Their letters are either forged or obtained under false representations, their photographs are unreliable and their "orphanages" are mirages or belong to missions that have given them no authority to collect funds. There is too much need for money in reliable missionary work for Christians to be careless stewards. If unknown men and women call, their stories should be investigated and if found untrue the police should be notified.

STATISTICS OF THE PROTESTANT FOREIGN MISSIONARY SOCIETIES OF THE CONTINENT OF EUROPE, 1914

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STATISTICS GATHERED BY PASTOR E. BERLIN, GERMANY

(See page 60)

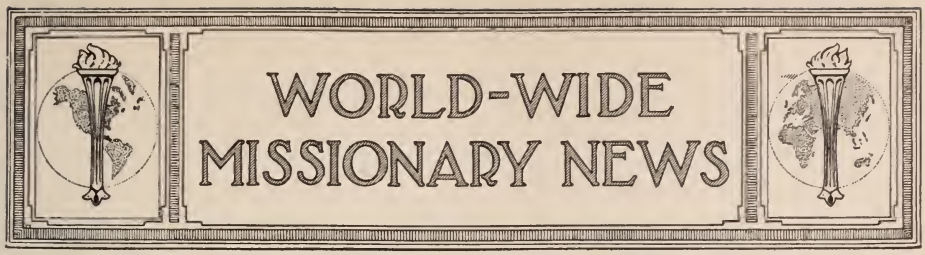
CONTINENT OF EUROPE — Name of Organization (Abbreviated)	Date of Organization	Total Home Income (Dollars)	Total Income From the Field (Dollars)	Foreign Missionaries: Ordained	Physicians: Male	Physicians: Female	Laymen	Wives of Missionaries	Unmarried Women	Total	Native Workers: Ordained	Native Workers: Other Helpers	Native Workers: Total	Total Force in the Field	Stations	Outstations	Organized Churches	Communicants	Total Number of other Baptized Christians	Other Adherents	Number Heathen Last Year: Adults	Number Heathen Last Year: Children	Catechumens at Close of the Year	Sunday-Schools	Pupils in Same	Colleges, Theological Seminaries, Training-Schools	Pupils in Same	Other Schools	Pupils in Same	Hospitals	Free Dispensaries	Treatments	Foreign Countries in which Missions are Sustained and Number of Missions
1. Germany																																		
Berlin	1824	$380,812	$59,052	118	2	....	33	113	31	297	31	1,615	1,646	1,943	95	669	58	39,023	34,552	5,620	2,309	3,630	5,620	?	?	12	295	738	29,714	2	?	18,504	China, (2), Eastern and Southern Africa.
Bielefeld	1877	96,325	1,211	25	....	....	1	21	7	54	....	166	166	220	15	57	?	4,140	12,410	7,471	1,339	1,393	7,471	3	523	2	84	*66	2,638	....	1	18,000	India, Africa (2 leper asylums).
Chacity in the East	1896	112,524	?	2	1	....	3	6	34	46	....	?	?	46	6	3	....	?	?	....	....	....	....	....	....	2	29	*37	3,400	1	3	?	Turkey, Asia Minor.
General Prot. Miss. Union	1884	67,315	5,918	5	1	....	1	4	3	14	8	21	29	43	3	7	?3	?	?	19	13	....	19	?	?	2	154	5	103	2	3	6,087	Japan, China.
German Baptist	1890	59,496	2,367	17	....	....	....	16	6	39	7	60	67	106	6	49	9	?	3,124	?	312	....	?	8	1,643	1	6	?	3,557	....	2	?	German West Africa.
German East Africa	1886	62,860	3,432	19	....	....	25	?30	6	80	....	104	104	184	16	62	?	1,278	990	571	218	109	571	?	?	1	?	104	3,850	....	....	....	German East Africa.
German Orient	1900	32,359	5,122	....	1	....	2	?	4	7	3	?	3	10	5	3	....	?	?	?	....	....	....	?	?	1	?	*4	*290	1	1	5,072	Bulgaria, Turkey, Persia, Russia.
Gossner	1836	99,926	14,154	47	....	....	8	37	9	101	43	1,010	1,053	1,154	30	507	36	34,538	66,371	12,125	1,541	4,872	12,125	459	8,873	4	66	341	10,106	....	....	....	(2 asylums for lepers), India (3), German West Africa.
Heermannsburg	1849	134,923	35,867	61	....	....	....	55	3	119	4	356	360	479	59	220	?	34,945	42,268	1,769	1,353	2,933	1,769	....	....	3	43	287	10,067	....	....	....	(Asylum for lepers), India, South Africa, Persia.
Jerusalem Union	1852	32,554	.....	....	....	....	3	1	2	6	3	22	25	31	1	4	2	?	?	?	....	....	?	5	?	....	....	12	926	....	....	....	Palestine.
Kaisersweeth	1836	?	?	....	....	....	....	....	128	128	....	....	....	128	8	....	....	....	....	....	....	....	....	3	67	1	6	5	474	4	....	7,422	Egypt, Syria, Palestine, Asia Minor, Turkey.
Leipsic	1836	225,636	9,937	56	1	....	7	?	17	81	23	148	171	252	39	287	?	11,132	12,034	717	924	904	717	?	?	3	230	357	19,237	1	....	26,594	India, British and German East Africa.
Leibenzell	1899 1906	61,233	524	29	1	....	....	19	29	78	....	96	96	174	7	37	?	3,015	?	*437	*78	....	*437	?	?	....	....	*39	*2,028	....	2	?	Micronesia (China, see China Inland Mission).
Mocavians‡	1732	325,789	255,688	142	1	....	40	172	12	367	48	2,122	2,170	2,537	156	187	?	35,238	65,368	6,773	660	3,793	1,535	189	25,375	9	256	440	36,198	4	?	?	India, South and Central Africa, West Indies, South and Central America, Australia, Indians, Eskimos.
Neuendettelsau	1886	*52,381	473	26	....	....	8	22	2	58	....	50	50	108	17	29	?	2,718	1,260	1,636	364	154	1,636	....	....	2	38	41	1,523	1	....	1,050	New Guinea, Queensland.
Neukirchen	1881	43,519	630	33	1	....	?	?	9	43	....	129	129	172	21	38	?	?	3,111	1,043	161	84	311	15	253	2	20	41	2,442	7	7	31,183	Java, British and German East Africa.
North German	1836	128,579	11,448	21	....	....	5	16	9	51	6	245	251	302	9	164	?	4,955	6,386	406	628	907	406	....	....	1	87	187	7,224	....	....	....	German and British West Africa.
Rhenish	1828	312,488	77,645	171	4	....	20	165	25	385	40	2,881	2,921	3,306	117	683	?	102,622	116,531	23,625	9,231	16,891	23,625	73	43,624	7	277	839	30,549	2	6	83,744	South Africa, Dutch East Indies (5), China.
Eight Other Societies	....	217,864	17,018	68	3	....	87	?27	27	212	2	144	146	358	49	42	?	4,752	3,871	742	205	287	614	?	?	1	10	87	6,108	1	4	?	
Total		2,446,583	500,486	840	16	....	243	704	363	2,166	218	9,169	9,387	11,553	659	3,048	7108	278,356	368,276	62,954	19,336	35,957	56,856	755	80,358	54	1,601	3,630	190,434	26	29	197,656	
2. Switzerland																																	
Basel Society	1815	483,242	127,685	214	5	....	125	190	33	567	57	2,039	2,096	2,663	73	816	39	41,166	30,435	5,346	3,450	3,501	5,346	?	5,640	12	261	853	56,611	6	8	65,214	India, China, German (2) and British West Africa.
Mission Romande	1875	69,125	12,866	18	4	....	10	24	21	77	....	108	108	185	13	82	?	2,529	?	2,994	151	18	2,994	?	?	2	68	101	3,191	3	....	?	South Africa, Portuguese East Africa.
Total (incl. one other society)		555,390	140,551	232	9	....	138	216	59	654	57	2,147	2,204	2,858	86	898	39	43,695	30,435	8,340	3,601	3,519	8,340	?	5,640	14	329	954	59,802	9	8	65,214	
3. France																																	
Paris Society	1822	200,175	†65,938	58	1	....	27	71	22	179	189	†784	873	1,052	46	†361	?	?	?	†10,836	†1,401	†1,377	10,836	?	?	?	?	?	†24,040	?	?	?	Africa (5), Melanesia (2), Polynesia.
4. Netherlands																																	
Neth. Mennonite Union	1847	25,536	1,490	7	1	....	2	3	2	15	....	?16	16	31	6	5	....	645	1,541	?	44	....	?	....	....	1	40	16	1,000	2	2	38,000	Dutch East Indies (2).
Neth. Missionary Union	1858	*27,209	*3,007	12	....	....	4	?	3	19	....	80	80	99	10	20	....	1,408	1,358	?	64	79	?	....	....	1	33	30	1,611	4	3	24,151	Dutch East Indies.
Netherland Society	1797	80,565	?	19	3	1	8	?	8	39	....	159	159	198	15	159	....	?	18,503	?	911	1,061	?	?	?	2	32	126	10,845	2	2	61,487	Dutch East Indies (3).
Utrecht Union	1859	51,655	?	18	....	....	....	?	....	18	....	153	153	171	16	146	....	?	7,647	?	506	649	?	....	....	1	33	128	4,567	1	....	?	Dutch East Indies (2), Dutch New Guinea.
Four Other Societies	....	59,286	?	30	....	....	....	24	4	58	....	?83	83	141	20	50	....	1,177	1,410	?	**113	....	?	?1	?	....	....	60	3,000	6	?	?	
Total		244,251	4,497	86	4	1	14	27	17	149	....	491	491	640	67	380	....	3,230	30,459	?	1,638	1,789	?	1	?	5	138	360	21,023	15	7	123,638	
5. Scandinavia																																	
Danish Society	1821	119,885	?	32	6	1	1	26	21	86	7	263	270	356	20	42	7	1,032	1,613	?	286	136	?	?	?	....	....	64	3,035	3	3	83,591	India, China.
Seven Other Danish Societies		53,000	782	7	2	....	3	10	12	34	....	25	25	59	7	?	?	?	?	?	?	?	?	1	55	....	....	9	360	....	3	?	
Norwegian Luth. China Mission	1890	68,942	131	19	1	....	....	17	9	46	....	89	89	135	11	27	?	716	130	?	176	30	?	?	?	1	18	11	401	....	1	?	China.
Norwegian Miss. Society	1842	248,925	6,679	*68	*2	*2	....	*58	*30	*160	101	1,460	1,561	1,721	49	?114	883	30,301	57,633	5,680	2,662	3,956	5,680	813	23,365	7	239	221	8,989	3	3	25,350	South Africa, Madagascar (2), China (2 asylums for lepers).
Three Other Norwegian Societies	....	28,115	193	8	....	....	....	6	7	21	5	?127	132	153	7	67	?	1,378	2,269	657	329	141	657	....	....	....	....	64	1,276	....	....	....	
Church of Sweden Miss.	1874	88,907	4,775	24	1	....	2	20	22	69	5	266	271	340	18	92	?	3,420	4,246	1,573	395	301	1,573	....	....	1	20	119	5,237	2	1	?	India, Ceylon, South Africa.
Swedish Missionary Union	1878	123,637	1,422	56	1	....	....	40	30	127	....	297	297	424	20	201	12	3,394	?	?	422	20	?	?	?	3	40	230	5,876	4	1	13,586	China, Chinese Turkestan, Belgian and French Kongo, Russia.
Swedish National Society	1856	98,080	3,909	29	2	....	8	24	35	98	5	234	239	337	24	31	?	1,661	2,077	?	197	?	?	14	1,512	2	20	101	2,576	1	....	13,800	India, East Africa (3).
Seven Other Swedish Societies	....	134,006	?1,033	20	1	....	37	46	44	148	1	259	260	408	36	?65	16	2,351	?	?	?	?	?	?	?	....	....	60	1,500	1	8	?	
Finnish Miss. Society	1859	66,894	1,752	27	....	2	....	25	17	71	....	141	141	212	12	63	?	1,848	1,675	?	284	150	?	....	....	2	66	61	3,715	2	2	8,695	German Southwest Africa, China.
Lutheran Finnish Society	1873	16,033	.....	2	....	....	4	2	3	11	....	7	7	18	4	?	?	?	?50	?	22	2	?	9	350	1	2	....	....	....	....	....	Japan.
Total (incl. one small society)		1,053,174	20,676	292	16	5	57	274	242	888	124	3,174	3,298	4,186	212	709	918	46,301	69,908	7,910	4,789	4,736	7,910	837	25,282	17	405	943	32,965	16	22	145,022	
6. Belgium																																	
Société Belge des Miss. Prot. au Kongo*	1910	4,310	No	Report	Rece	ived																											Belgian Kongo.
Total Continent of Europe (1914 Reports)		$4,503,883	$732,148	1,505	46	6	479	1,292	703	4,036	488	15,765	16,253	20,289	1,070	5,396	1,065	371,582	499,078	90,040	30,765	47,378	83,942	1,593	111,280	90	2,473	5,887	328,264	66	66	531,530	
Total 1913 Reports		3,812,369	687,473	1,435	41	6	378	1,081	657	3,802	169	14,887	15,356	19,158	1,002	5,467	776	356,694	623,791	89,580	31,463	63,938	81,747	1,621	121,161	94	2,189	5,456	301,568	63	36	567,580	

*Signifies that no recent report was at hand. Last year's figures given.

†Report incomplete. Report of "Miss. Française, Prot., et Kabylie" not received.

‡An international society.

**Includes both adults and children.



THE WORK AND THE WORLD

God's Search for Man

"OTHER religions have risen out of man's search for God, but Christianity is God's search for man. And we dare not interrupt it—we who have received only to give. It came to us when we were savage and comfortless, and has made us what we are, and from us it must go to the old and new peoples of the earth. Asia, Africa, and these islands that sleep in the lap of the Pacific are pleading, 'We would see Jesus.'"

"'Oh, where is He that trod the sea?
'Tis only He can save.'"

Who Will Go?

IN the United States there is one ordained minister to every 594 people; in Africa there is one to every 82,152 people; in Korea there is one to every 123,711 people; in Japan there is one to every 172,538 people; in India there is one to every 321,448 people; in China there is one to every 476,462 people. There are 1,557 principal cities in China unoccupied by missionaries. The vastness of the call seems to be beyond our powers of comprehension. Certainly it is beyond any adequate response on our part as yet.

The Profits for God

MR. H. Z. DUKE, a Baptist of Texas, is giving to the cause of religion the proceeds of his twenty-one "nickel" (five cents or 2½d. per article) stores. He and his wife agreed with their conscience four years ago to turn the earnings of these stores to the use of Christianity, when his savings should amount to a hundred thousand dollars. Over a year ago, the sum he named was completed. Every penny earned will be used in Christian work. "These stores will support missionaries, they will pay the salaries of ministers, they will comfort the needy, they will furnish the lessons of Christianity to the untaught." Mr. Duke is sixty years of age, and has been a member of a Baptist church for twenty-five years. Since his young manhood he has given a tenth of his earnings to Christian work.

The Missionary Physician

NOT long ago a missionary who studied theology and medicine was believed to be doubly equipped for the foreign field; now, concentration and not diffusion is *the* word. Nevertheless, the idea that the missionary should be doubly equipped has been conserved, inasmuch as the spiritually minded missionary physician can do the work of the physician and the evangelist.

The missionary physician has marvelously unique opportunities which make possible his being a doubly equipped man. His point of sympathetic contact, physical disease, is assured from the very start. Further, if the doctor shall inspire his nurses and helpers with the evangelistic spirit to the extent of creating an evangelistic atmosphere, one can scarcely imagine conditions more suited to the winning of men to the Savior. In addition to all this the hospital may send out its nurses through a city and find the distrest who would gladly come to the hospital-haven if only they could, and so may actually bring help and heal them. The ordinary evangelist must go to the mountain, hard and obdurate with prejudice while the

physician evangelist stands in his lot, beckons, and lo! the mountain comes to him, and truth-seeds are sent back for planting in the homes and villages of the country.—*Korea Mission Field.*

Perils in the Every-Member Canvass

1. Unprepared church for the canvass.
2. Untrained leadership.
3. Unprepared canvassers.
4. Overemphasis on either budget for current expenses or missions.
5. The canvass is made an end, not a means.
6. Inefficient check-up.
7. Not followed up quarterly.
8. No missionary treasurer.
9. All done by the preacher.
10. Not made annually.

NORTH AMERICA

American Roman Catholics and Missions

ROMAN Catholics of the United States are steadily advancing to first place in support of the missions of their communion, and supplanting France in that respect. Ten years ago the French Church gave $815,000; five years ago, $675,000; and last year, according to reports just made public, $590,000. Ten years ago the United States Roman Catholics gave $45,000 a year, and last year, according to the same report, $440,000. The headquarters of the one great Roman Missionary Society are at Lyons, with considerable offices in Paris and Rome. The Society's income last year was $1,622,996. It was the largest in its history, but the total is far smaller than that of a dozen Protestant societies in America. The great givers to Roman Catholic missions are, among American dioceses: New York, with gifts last year amounting to $157,000; Boston, $57,000; Philadelphia, $53,000; Cleveland, $7,800, and Baltimore, $7,100. Not a city in Roman countries, like Austria, Italy, Belgium and Spain, comes anywhere near the gifts of these generous Roman Catholic Americans.—*The Churchman.*

Disciples of Christ

MEN and millions: these were the key words of the sixty-fourth annual convention of the American Christian missionary societies of the Disciples of Christ, held in Atlanta, Ga. The attendance at several sessions of the convention numbered 10,000, including 3,000 delegates. Thirty-eight States were represented. Less than a year ago A. E. Cory of Cincinnati, then a missionary in China, was sent back to America by his fellow missionaries to plead for a quarter of a million dollars for missions. When he landed it was with the determination to raise $1,000,000. The Board of Missions had even greater faith and after much praying and planning the sum of $6,300,000 was decided upon for enlargement of missionary and educational work at home and abroad. R. A. Long of Kansas City gave $1,000,000, and the second million is already nearly raised.

The movement also has definite plans for securing 1,000 young college men and women for missionary fields and is adopting the "Every-Member Canvass" plan, giving each and every member of the denomination an opportunity to participate in the maintenance or extension of its missionary, educational and benevolent interests.

Methodist Finances and War Relief

IN spite of the European war and business depression the regular receipts of the Board of Foreign Missions of the Methodist Episcopal Church for 1914 were $1,170,258.97. This shows an increase of $12,789.57 over 1913, which had held the record as banner year.

There was received in February from a friend whose name for the present is witheld from the public, securities, the market value of which at that time was estimated at $175,000. The money was to be used for the erection of a building at Budapest, Hungary, and another at Petrograd, Russia, and for the benefit of the William Nast College at Kiukiang,

China; $50,000 was to be set aside for the Permanent Fund of the Board.

The retired missionaries fund which was begun last year by a gift of $75,000 was increased by a gift of $50,000.

At the November meeting of the General Committee of the Methodist Board, the effect of the war upon mission work was carefully considered. The loss of ministers and men in the belligerent countries and in neutral states under military mobilization; the depression of business in Italy, Scandinavia and Switzerland; the war rates of exchange in the trasmission of funds; the rise of prices, even in South America, the Philippines and Korea; the demoralization of Mexico and the poignant hurt of Belgium were cited. A strong committee recommended an appeal to the Church to raise by special collections at least $225,500 for war relief.

Missionary Exhibits Accessible

THE Missionary Education Movement has organized a department to act as an interdenominational agency for the supply of material which may be rented for missionary exhibits, entertainments, plays, and meetings.

It has issued a "Catalog of Exposition and Exhibit Material," in which are announced costumes, scenery, curios, and other accessories used in dramatic presentation in connection with missionary education. This material is illustrative of the life, customs, and religions of nearly all non-Christian peoples and of several phases of Home Mission work. The catalog may be procured from any of the Home or Foreign Mission Boards or Societies, or direct from the Missionary Education Movement, New York.

How Dartmouth Students Did It

A MISSIONARY finance campaign at Dartmouth College, Hanover, New Hampshire, in the interests of the work at Mardin, Turkey, raised $712, in contrast to the $35 that Dartmouth has heretofore given to Turkey. Successful results imply careful preparations, and the plans for this campaign included an illustrated and clever circular addrest to all undergraduates, another circular to all the alumni, a group of forty canvassers representing dormitories, "frats" and clubs, wide advertisement by posters in dormitories and prominent points on the campus, an outside speaker to present the conditions in Turkey, a public meeting where subscription cards were passed and signed, followed by a canvass of all the dormitories begun immediately on Sunday night following the meeting. On this night they reached 30 per cent. of the college and the next night the attempt was made to complete the list.

Chinese Women Students in America

ONE of the most significant pieces of work carried on by the Foreign Department of the National Board of Young Women's Christian Associations is the hold which it has obtained upon Oriental young women studying in America. Association leaders have brought them, as far as possible, into close touch with the best American home life, and the generosity of one friend has made it possible for every Oriental woman student in the United States to be invited each year to one of the summer conferences conducted by the National Board in various parts of the country. It is appropriate, therefore, that the Association should concern itself with the coming of ten Chinese girls, the first to be sent on the American Indemnity Fund, tho China has sent numbers of young men in the last five years. It is a striking fact that they are all Christians, and eight of them are daughters of Chinese Christian clergymen. They were chosen by competitive examinations held in English in Peking. All the way from China officers of the Y. W. C. A. have had friendly oversight of the girls, and the National Board in New York will assist in selecting the schools they will attend. It is a chal-

lenge to the Christian Church of the United States, in whatever institutions or communities these young women may find their home, to put about them the strongest Christian influences and to see that these women from far-off Chinese churches shall be so matured in their Christian life that they may go back to become leaders in the vital development of the womanhood of China.

Orientals at Services in California

IT is worthy of note that when the crypt of the new cathedral in San Francisco was dedicated this year, "From Greenland's Icy Mountains" was sung by a choir from the Japanese mission, and "Jesus shall Reign where'er the Sun," by a Chinese choir. Addresses were also given by Chinese and Japanese clergymen. Fifteen hundred and fifty-three Bibles and New Testaments were presented to the officers and men of two Japanese cruisers in San Francisco. Representatives of the Bible Society, of the Federation of Churches and of the Japanese-American evangelization society, *Dendo Dan,* participated in the formal presentation which took place on the afterdeck of Admiral Kuroi's flagship, the *Asama.* The flagship's band played the national airs of the two countries, and in addition, "I love you, California," which, in view of Californian legislation, indicates a reasonable spirit of forgiveness on the part of the visitors.—*Record of Christian Work.*

CANADA

Missionary Giving in Toronto

SEVEN years ago, the combined givings of the Protestant churches in Toronto to missionary objects amounted to about $150,000. In November, 1907, the Laymen's Missionary Movement, at its inaugural meeting, decided to make the objective for the ensuing year, $350,000. That objective was attained; and now the objective for the current year has been made no less than $750,000. Last year those churches and organizations which are reckoned in the tabulation of missionary offerings contributed $604,895, being $42,794 in excess of the previous year; so that it seems probable that the larger amount, $750,000, will be contributed. All this is heartening, in view of the hundred and one demands made upon Christian individuals and churches; in view of the business depression that has prevailed; and in view of the many, Christians and others, who are not enthusiastic in the matter of missionary operations. When three hundred and fifty busy Christian men gather at a banquet at such a time as this, and resolve to go forward in this matter of advancing the Kingdom of God, it may be expected that, by the blessing of God, the end will be achieved. —*Canadian Baptist.*

LATIN AMERICA

Improvement in Porto Rico

REV. C. J. RYDER, who went to Porto Rico in 1902 to open the Congregational mission, has recently visited the island, and writes in *The Advance* of the marked progress in these twelve years along industrial, educational, ethical, and religious lines. He says: "The sanctity of the home has been emphasized by the Protestant churches that have been established. The public school system developed by the superintendent of education of the United States is excellent and comprehensive. It includes kindergarten, industrial training and high-school work in many of its schools. An excellent university has been erected at Rio Piedras that would be an honor to any country. The percentage of illiteracy has been reduced and bright, energetic students are being trained in these different institutions." Industrially, the most striking feature is the gradual development of a middle class, which did not exist when Spain surrendered the island.

The Opportunity in Mexico

A LARGE number of former pupils of the People's Institute, a school conducted by the Disciples of Christ at Piedras Negras, are now occupying positions of influence in the government of Mexico, or in its army. It was of this school that Carranza, when he was president of Coahuila, said that twenty-five such institutions would permanently cure Mexico of revolutions. Rev. S. C. Inman, the Principal, writes that the wonderful opportunities in Mexico presented to the Evangelical churches today, make it difficult to be patient until peace is assured before the great body of missionaries return to Mexico. Every community is disorganized. The Roman Catholic churches and the public schools are still closed, and rich families who generally lead in the community life have not yet returned from the United States. This is a time for manifesting some of the old heroic spirit of missions. Mr. Inman asks: "Has our missionary science and carefulness brought us to the point where we are willing to walk only by sight? How much longer will the whole Evangelical Church in North America stand in an attitude of watchful waiting while these people are neglected at the time they most need our help and our message."

Missionary Cooperation in Chile

THE last three or four years have seen considerable advance in cooperation among the American and English evangelical forces in Chile. In the southern part of the country an interdenominational Sunday-school Association holds a successful annual convention, in which workers of the Church of England, the Methodist Episcopal and Presbyterian Churches of the United States and of the Christian and Missionary Alliance work together harmoniously.

In Santiago, the capital of Chile, a local Evangelical Alliance has been in successful operation for several years. The membership is made up of representatives of the same four organizations. It holds monthly meetings for its members, and has carried through several union evangelistic efforts. This year it is holding a monthly union prayer-meeting which itinerates from one church to another in widely separated parts of the city.—Wm. B. Boomer in *Assembly Herald.*

Disciples' Commission on Latin America

RECOGNIZING the great part Latin America is to play in the world's life in the twentieth century and the great need of the Christian forces of North America to contribute in the broadest and most scientific way to the development of this life, a Commission on Latin America has been named to represent the Disciples of Christ in the new movement toward our neighboring republics of the South, which is being felt in all parts of North America. Commercial and political relationships between the two continents will not be solved save by a uniting in spiritual relationships. To bring about the latter means a more thorough study of the history and philosophy of life of the people of South America, and a deeper appreciation of them than the North American has so far been willing to accord. It is the aim of the Commission to contribute as far as possible to the formation of broad and sure foundations for the future friendship of the peoples of the two continents.

Earl Taylor on South America

DR. S. EARL TAYLOR, of the Methodist Board of Foreign Missions, who has recently returned from a trip through South America, reports that: "There are many chances for missionary work in Panama, and cooperation between missionaries laboring in the northern part of South America and in

Mexico is likely eventually to solve many problems."

Ecuador is the only country in South America from which Protestant missionaries have ever been expelled. "In other countries of South America," he said, "a number of the churches, particularly the Protestant Episcopal, have been instrumental in securing civil liberty. Conditions are excellent in Bolivia and Peru. The government of Bolivia subscribes to the support of the Methodist Episcopal school. Chile contains the 'Yankees' of South America. Argentine is growing as our West did in the early days, and with this difference, that her pioneer towns are according to the standards of new towns that are developing in a state like Ohio, for instance. There are great opportunities in Peru and Chile."

EUROPE

Difficulties of Bible Work

IN the continental countries which are now at war the British and Foreign Bible Society's normal work is largely at a standstill. Indeed, many of its colporteurs—who number nearly 200 in those countries—have been called out to serve with the colors, and are now in some cases fighting against each other. The mobilization authorities in Turkey have even laid hands on the Society's workers in places as remote as Port Said, Bagdad and Mosul. Since hostilities began, however, it has been found possible to distribute 130,000 Testaments and Gospels among the German and Austrian soldiers; while the Society's agents in Russia have been authorized to distribute Gospels as far as practicable among the Russian armies. Within the British Empire, the Society has already supplied 300,000 New Testaments and Gospels for distribution among the troops proceeding to the front—recruits, refugees, prisoners of war, and wounded soldiers—in the various languages required.

England and the Continental Missions

M. LE PASTEUR BIANQUIS (Secretary of the Paris Missionary Society) in writing a letter of thanks to the London Missionary Society, for certain services rendered to his Society says:

"I have already told you how touched I was by the tokens of Christian fraternity which your Society has given us. We do not believe that our country will be subjected to a defeat, but we believe the victory will be very hard to win, and that it will leave us exhausted for many years."—*L. M. S. Chronicle.*

War and the McAll Mission

MOST of the leaders in the McAll Mission are now in the trenches on the battle lines in northern France, and the work of the Mission is being kept up for the most part by the wives and children of the workers who are in the army.

Five of the Paris mission halls have been converted into workrooms for women whom the war has rendered destitute. Two meals a day are provided, and a small sum of money is given to each woman. The Mission workers are on half-pay, which is entirely insufficient, and if the war lasts more than three months it is a question how the workers can live.

Meanwhile the work of the Mission is more necessary than ever. Part of its work has been conducted on two boats that went up and down the little rivers of northern France running through the terrible battlefields. One of these boats was at Meaux, on the Marne, when the war broke out. With the approach of the Germans toward Paris it was a military necessity to sink all the boats that could help the invaders across the river, and a Mission boat, *Le Bon Messager,* on whose wide decks in days of peace the Gospel was so often preached, was sunk by a detachment of English troops.

The War and Strong Drink

IT was in 1899, in October of which year the South African war broke out, that the drink bill of England reached its highest point—namely 186 millions. From this it gradually fell in ten years to 155 millions, rising again to 166 millions last year. The principal combatants in the present struggle appear to have no faith in the fortifying properties of alcohol. From the press we learn that Lord Kitchener has intimated that "No presents of cases of wine or spirits can be accepted for the troops at the front, and no consignments of this nature will be forwarded to them."

Germany.—"There is absolutely no alcoholic liquor being sold. The sale has evidently been forbidden."

France.—"The manufacture of absinthe has been suspended."

Russia—"The drink shops throughout the Empire have been closed since the mobilization began, and Russia is now more sober than the State of Maine."

In various parts of England some reduction is proposed in the hours for the sale of drink, but such petty reforms will never meet the case.

A Good Word for Germans

IN these days when so much criticism is being exprest toward Germany, it is well for us to remember that in the midst of that people are many godly saints to whom the world owes an unpayable debt of obligation and gratitude. Not all German theologians are higher critics, and not a few are deeply evangelical. Also, many of our best devotional writers are Germans. Also, the German misionary spirit is a strong one. In former days, Gutslaff—one of the pioneer missionaries in China—was the example and inspirer of Mr. Hudson Taylor, and thus, in a sense, he was the founder of the China Inland Mission. In the present days, some twenty-six missionary societies. having a total membership of 2,115 foreign and 8,766 native workers, and having 246,690 communicants, carry on active service in the regions beyond. In our own Mission, over 100 Germans are united with us in evangelizing China, and they are a most devoted body of men and women. These are facts which are not to be forgotten, and we should beware of any spirit of generalization which leaves them out of account. In our prayer and praise then let us be sure to remember all of the German Christians as "brethren beloved."—*China's Millions.*

Spiritual Quickening in Spain

THE leader of the Presbyterian churches in Spain, Senor Don Cipriano Tornos, was, as a young man, a Catholic and court preacher to Queen Isabella II. He was converted to evangelical Christianity by study of the Bible when preparing for a debate against Protestantism. For many years he has been one of the ablest leaders of the Reformation in Spain. The largest Protestant Church in Madrid, with a membership of over 200, occupies a building which has also been converted from Catholicism. It is a gloomy structure in a narrow street and was once the residence of a leading Inquisitor. Subterranean passages lead to torture chambers. For many years the building was occupied by the *dêpot* of the Bible Society. Now it resounds with the voices of Sunday-school children.

MOSLEM LANDS

Missionaries Safe in Turkey

THE American Board received, November 10th, through the State Department at Washington the following dispatch from W. W. Peet of Constantinople, treasurer of all the Board's Turkish missions:

"American Ambassador with hearty cooperation of Turkish officials has situation completely in hand. Missionaries and their work fully safeguarded. Everything proceeding as though normal con-

ditions prevailed. You may safely reassure all friends."

This means that the American Board's 174 missionaries at twenty centers all over the Turkish Empire, together with their homes, their schools, their seven colleges and nine hospitals are not only safe from injury, but are proceeding with their work as tho Turkey were not at war. Great credit is due to Ambassador Morgenthau for his skill and enterprise in conserving their manifold interests. The dispatch also gives gratifying evidence that the Turkish Government appreciates the worth of the American missionary enterprise among its people.—*Congregationalist.*

The Situation in Palestine

MISSIONARIES of the Christian and Misionary Alliance in Palestine report as follows:

"Most of the English and Scotch missionaries have left Palestine and much of the German Mission work as well as the French Roman Catholic activity is suspended.

Our mission intends to prosecute our work in so far as possible. American institutions hold vantage ground just now, but even they are facing serious difficulties. Local opposition to our work in Beersheba has again been manifested by the officials there, and we may be compelled to withdraw our staff for a time. The Scotch Mission Hospital in Hebron is closed, and it may be found advisable to shut up our mission house there. Itineration is impossible. We are thankful that we are still unhindered in Jerusalem, and only an unprecedented upheaval would make work and residence here impossible. We have sent notices to our Boarding-school students that if they will bring their full fee when they come, we hope to be able to open both schools as well as the Bible Training School. We do this in the hope that all promised help from America will be forthcoming. The church services are particularly vitalizing just now and the Jewish work is not interfered with."

Arab Against Arab

A MISSIONARY writes home: "The day Dr. and Mrs. A. K. Bennett left for Bagdad there was a little disturbance that threatened to turn into rather serious trouble between some Muntefib Arabs and the head of the Arabs here. For a few days the most wild-looking Arabs from all around Busrah came in to fight for their leader, but I think they have all returned to their villages. Miss Holzhauser had planned to stay on her side of the creek at night, because she wanted to be near the hospital, but during the disturbance she slept here. But she has gone back again, and the dispenser and his wife are staying with her so she is not alone."

The Situation in Persia

AT present the population of Persia is nearly 10,000,000, 9,500,000 of which are Mohammedans. There are eleven Provinces, the capital is Teheran. Altho the Shah is the nominal ruler he has little real authority. The southern part of Persia is under the influence of Great Britain, and the northern part is under Russian influence. The Persians are making an effort to build up their own government, but they are gradually growing weaker, and Persia seems destined to be swallowed up by her neighbors. They have no funds to keep a standing army.

While nearly all the inhabitants are Mohammedan, there are many sects.

Most of these sects believe in the Koran, but some do not believe in its inspiration. There are also fifty or sixty thousand fire worshipers, or Parsees; 70,000 nominal Christians, the Armenians and Nestorians; and about 40,000 Jews.

Several Protestant denominations have missionaries in Persia and the Roman Catholics have a school for boys in Urumia, with 70 to 90 students being

trained for the priesthood. They also have a girls' school where 60 girls are being taught. Most of the 20 or more priests are married and have children. They have church buildings in Tabriz and in Teheran and other places, but their congregations are small. The American Presbyterians have a school for Christian children and another one for Mohammedan boys, and have four self-supporting churches—between twenty and thirty small congregations with about 1,400 members. They also have some small schools.

The work of the Russian Greek Church is successful at present, as it is under the control of the Russian Government. Many nominal Christians join their church for personal protection. They have a school, where boys are trained for the priesthood. There is also a girls' school, and a press.

INDIA

The Present Problem in India

MR. RABINDRA NATH TAGORE, in a stirring message to the Hindustan Association of America, states what he considers to be the present problem of India:

"The present problem of India is not political. We shall never be able to fit ourselves for higher privileges unless we can do away with the narrowness of our mind and the weakness of our character. All the poison of ignorance, indifference and disunion that are in the very marrow of our society are standing in the way of our fullest development. Our warfare is with these. We have to train ourselves to extend our vision from the family to wider circles and to eradicate the hedges of *effete* customs. We need the training of mixing with the outside world. Following the beaten track of the drudgery of governmental clerkship, we have become disgracefully worthless. Shake our country to its very foundation at this point, and teach our countrymen to walk in pursuit of modern scientific and industrial knowledge to modernize our ancient and glorious land."

A Great Ingathering

AT Bulandshahr, ninety miles north of Agra on the Delhi Meerut road, the Rev. J. S. C. Banerji, after three years' steady work and patient teaching, is beginning to see a mass movement. On August 27th some 80 Chamars were baptized. These people are the leather workers of India, and though not so low in caste as the sweepers, yet they are outcastes, part of the great "submerged tenth" of India. In the Rev. L. Perfumi's district of Meerut there is already a large and flourishing Christian congregation drawn from this caste. Once begun, the ties of caste and marriage prove a great source of evangelism. The baptismal service took place on the banks of the Ganges canal.

Work Among Lepers

THE Rev. E. Cannon, chairman of the Calcutta Church Council, among his many other duties has the supervision of the work at the Gobra leper asylum. He writes: There are about fifty Christian lepers in the asylum, and there have been four adult baptisms and six infant baptisms during the year. Leah, an old leper woman who has been in the asylum for over eleven years, was under instruction for two and a half years. Her greatest joy was kneeling down in prayer to God. Without prayer she found no true happiness. She only survived two months after her baptism, and just before her end she said, "I have waited for baptism a long time, and now I am going to Jesus' bosom." One old Christian woman, Martha, who is blind, preaches the Gospel every day to the non-Christian lepers. And if, for any reason, she is unable to preach, she can not eat her food. She seems always full of joy, and has a real love for the people around her. She is led about by another Christian woman, Mary, who helps her to preach sometimes. For the first time, I

have taken the communion service in Hindustani there, as very few know Bengali.

German Missions in India

THE Gossner Mission of Berlin (says the *Bombay Guardian*) has a staff of 50 Europeans in Chota Nagpur and Bihar. Its Secretary, Rev. Paul Wagner, has received the Kaiser-i-Hind Gold Medal. The situation of the Mission is critical. The Bishop of Chota Nagpur, and others, are dealing with the need. The Schleswig Holstein Mission, with more than 40 European missionaries working in the Vizagapatam District of Madras and the Jeypore Agency, has already taken drastic action; 275 Indian agents have been dismissed, 150 more put on half-pay, and a seminary of 78 students closed. The Leipzig Lutheran Mission works in the Tanjore, Madura, and Ramnad Districts of the Madras Presidency and in Trichinopoly. Its monthly expenditure has been very large, and is obtained by monthly remittances. Since the war broke out nothing has been received. Schools have been disbanded and children sent home. The Indian educational staff alone numbers 580. Similar facts with slight variation are reported from other German Missions. Continental Missions other than German are also in hardship. The strain of the present crisis is upon them, and the prospect is still more serious. The National Missionary Council of India has been facing the situation. The Bishop of Chota Nagpur has proposed that there should be a personal appeal to every English and American missionary to subscribe Rs. 10 a month while the need lasts.

A Ruler of Promise

THE Maharaja Holkar of Indore bids fair to become a ruler of whom India may well be proud. He is twenty-four years of age, having attained to full sovereignty in his State three years ago. At the end of his first year Lord Hardinge visited the State, and on the occasion of a banquet in his honor the young ruler made a speech in which he said: "It is now twelve months since I was invested with ruling powers; during this time I have devoted myself to getting a grasp of the details of administration, and have only been able to make a beginning with a few important reforms, which, God willing, should produce beneficent results in time." The regulation of the age of marriage for girls, education, and the opening of public libraries in all the important centers; the improvement of the capital of the State with a view to the prevention of plague, and also looking to increasing the beauty and comfort of the city; the foundations of municipal government under the guidance of British officers, and experiments in the introduction of silk culture: these are the reforms desired by the Maharaja. The young ruler has fitted himself by study and travel for his difficult post—difficult if successfully filled.—*Indian Witness.*

Great Strides in Siam

MISS MARGARET McCORD writes home from Bangkok:

"In the year that has passed, Siam has made great strides along some lines. The railroad in the Malay peninsula, that will in time join Bangkok to Singapore and open to travelers the great beauty of the Malaya, is nearing completion. Toward the north the railroad is slowly creeping nearer to Chieng Mai. Some three years ago, three Siamese young men were sent to France to learn the mysteries of the aeroplane. A few months ago, these men returned and brought with them the fruit of their labors. Several days ago, we heard a great shout from the children and a strange humming, buzzing sound over our heads, and there passed three aeroplanes on their way to visit his Majesty, who has been spending a few weeks in his palace in the little city of Prapatome. The journey, by these airships,

was successfully made in forty minutes. It takes our railroad train an hour and a half to make it. We hear that Siam is bringing five more airships into this country, and the military activity is taking precedence over every other department of State. For many years the water supply of Bangkok has been the river and the canals that act as the sewerage of the city; but a system of supplying the city with well-filtered water is fast nearing completion. There is also an extensive scheme for irrigation being planned, with the hope that this fertile land may produce the utmost from well-watered fields.

CHINESE REPUBLIC

The Flavor of the Gospel

A CHINESE evangelist in Shantung discovered a truly remarkable person in a village seldom visited by missionary preachers. About five years ago this old man had by some means secured a large-print Gospel of St. John. When the evangelist arrived, the old man showed that he understood the message: "I know that Jesus came down from God, from Heaven. I have the book that tells about Him, *Yo-han Ju-yin* ('John's Good News'). I read it constantly." He was told that St. John's was only one of many sacred writings; he replied: "I do not care for any others; this *flavor* is excellent; I read this constantly, and ten parts (*i.e.,* perfectly), believe in Jesus. You need not exhort me to trust in Him. For nearly five years I have read about Him in this book, and want nothing better." The evangelist then taught the old man to pray, and urged him to become acquainted with the communities of Christians near him, with whom he might have fellowship. The nearest missionary says: "We have sent him a large-print New Testament, and invited him to visit us. This man knows no church, no ordinances, no fellowship, no teacher, save Jesus' book, and the Holy Spirit, who reveals the deep things of this simplest, profoundest Gospel."

Work in Chinese Cities

THE Mission, China Council, and the Presbyterian Foreign Board have sent Rev. Charles E. Scott, of Shantung, home to work up the "China Cities Evangelization Plan." The great and ancient walled cities of China are now open to the Gospel for the first time. There is a feeling on the field that relatively too much emphasis has been put on the school work at the expense of the evangelistic work. This proposition seeks to correct the emphasis, in so far as we can. Seventeen hundred great walled cities, with thousands of smaller administrative centers are now open for the first time to the missionaries, a marvelous condition of affairs. This is due to a series of international events in the Far East, which have made the Chinese leaders dissatisfied with their religion, realizing their impotence. If we do not quickly meet this opportunity and give them the Gospel, for what they have given up, the tide will turn, and we will lose our opportunity, as it was lost in Japan. General Li Yuan Hung, Vice-President of the Chinese Republic, himself a Christian, has urged the missionaries to press this upon the home church. "Five years hence will be too late."

Morals Taught in Chinese Schools

UNDER the caption "Will Teach Morals in Chinese Schools" the Philadelphia *Public Ledger* of recent date devoted a column to an account of the system of ethics and religious training just authorized by the Chinese minister of education, Mr. Tang Hua-lung, for the public schools of the Chinese Republic. "Mr. Tang," says the *Ledger,* "holds that morality and right living are as much a part of the educational equipment of China's youth as are mathematics, reading and writing. He has approved a plan which, without interfering with the constitutional declaration assuring complete religious liberty and freedom of be-

lief in the Chinese Republic, will admit as part of the curriculum in the primary schools principles of morality and right living enunciated by China's great sage, Confucius, and essential Christian principles." This is only a step, but it is a step in the right direction. Christian missions must supplement this teaching with the message of the "Glorious Gospel of the Blessed God."

The End of "White Wolf"

ALL who remember the reports that have come from time to time of the attacks on life and property committed by the company of Chinese bandits led by the notorious "White Wolf" will read with especial interest the following item from a letter written by Mr. James Stark, of the China Inland Mission:

"The 'White Wolf' was, some time ago, reported as having been killed in Honan, and the payment of the reward offered for his head authorized by the Central Government, but in some quarters doubt has since been exprest as to whether or not the announcement has foundation in fact. In any case, the activity of this lawless leader and his followers has ceased, and the provinces which principally suffered at their hands now enjoy quiet. The Szechwan soldiers, whose presence and reputation on the Shensi border did much to save the situation in the Hanchung plain, have been recalled."—*China's Millions.*

Public Institutions in Peking

AT the Y. M. C. A. student conference in North China this past summer, the general topic was "Social Service and the Christian Message." As a part of the preparation for this, a group of students representing three of the colleges in and near Peking spent ten days in the metropolis studying its institutions of a public nature, and at the conference they made reports upon all the institutions visited. These included poorhouses, orphanages, hospitals, free schools, public lecture halls, prisons, a Door of Hope and one insane asylum. The very existence of these institutions under Chinese management is itself a proof of the leavening influence of Christian ideas, and a prophecy of the power that will come to the nation when the spirit that is behind such enterprises fully controls the people.

The institution showing the greatest development of a really scientific solution of a social problem was the industrial prison, completed about a year and a half ago, the superintendent of which traveled all through Japan and Europe studying prison construction and discipline.

Sunday-Schools in Heathen Temples

THE decay of heathenism and the advance of Christianity is evidenced in the new opportunities for Sunday-school work in the Far East. These are especially noticeable in China. This progress was manifest to members of the World's Sunday-school Association Oriental Commission, when the party visited Kiukiang, on the Yangtse river, a city of 82,000, and the center of a populous district of 5,000,000 souls. They were very much imprest by the work being done there by Miss Jennie F. Hughes, a Methodist misionary and an enthusiastic Sunday-school worker. Her "Bible Women's Training-school" is turning out numbers of Sunday-school teachers, and everyday-school in her district is a Sunday-school as well. Over 2,000 boys and girls are enrolled in these district schools. Old picture post cards are given as a reward for attendance, red paper bearing a Bible verse in Chinese having been pasted over the address. There are seven Sunday-schools in the city, with an attendance of 1,500 pupils, and the city authorities have thrown open the Confucian and Buddhist temples for free use as Sunday-schools.

Chinese School for the Deaf

A PRESBYTERIAN elder in Hangchow (Province of Chefoo) had a deaf son whom he sent to the mission school for the deaf at Chefoo. When the boy graduated he quickly secured a position at the Commercial Press, Shanghai. This so pleased the father that a second son, not deaf, was sent to take the same training. With this son as a teacher, the father has now opened a school for the deaf in his own home at Hangchow. The mother, Mrs. Tse, is matron, and there are already six pupils in residence. Mr. Tse has interested 20 of the leading Christians belonging to the five missions in Hangchow, who have organized a society, "The Founders of the Hangchow School for the Deaf." They purpose to finance the school without the aid of foreign funds. This is a characteristic instance of the budding of institutional life in the Church of China.—*Record of Christian Work.*

A Live Y. M. C. A.

THE Y. M. C. A. of Peking, which is supported by the students and alumni of Princeton University has at the central building a membership of about 1,300 young Chinese men, drawn from the student and business classes of the Chinese capital, who enjoy just such privileges in their building as do the members of similar institutions in American cities.

The various educational institutions in Peking have under their instruction not less than 7,000 young men upward of 16 years of age. To them the Association appeals not merely with advantages for themselves, but with many challenges for service. A social service club of students from both government and missionary colleges now has a membership of over 200 men from thirteen different institutions.

The association exercises likewise a large influence over the students through direction and advice for their athletics. Over 500 students are organized in Bible classes, and the efficiency of the association's leaders in their behalf is indicated by the fact that 125 joined various churches during last year as an acknowledgment of the truth of what they had been taught from the Bible. All students in Peking are really Confucianists or Christians.

JAPAN—KOREA

Protestant Missions in Japan

THE Rev. H. Loomis gives the statistics of Protestant Missions in Japan for 1913 as follows, the figures for 1912 being in parentheses: Adult baptisms, 6848 (6089); communicants, 80,383 (73,226); Church-members, 98,325 (90,469); organized Churches, 858 (831); self-supporting Churches, 182 (186); partly self-supporting Churches, 675 (645); preaching places, 1256 (1280); ordained Japanese ministers, 728 (702); unordained Japanese ministers and helpers, 732 (652); Sunday-school scholars and teachers, 108,495 (106,580); amount of Japanese contributions (in yen), 374,538 (318,693). The increase in adult baptisms and communicants is remarkable.

A Government Christian Lecture Hall

A GOSPEL hall was opened in Ueno Park, Tokyo, on the grounds of the great Taisha exposition in which all Japan and many foreign lands participated. At the dedicatory services the Mayor of Tokyo, Baron Sakatani, abandoned his MSS. to speak in warm extemporized words of the special value which he placed on this building and its work. "It seemed," he said, "insignificant in comparison with the imposing structures about it; yet, in his opinion, it was the center of the most profound reality and value of the whole exposition. It alone represented spiritual achievement; all the rest referred to material things only." Such sentiments seem not uncommon among

the leaders of present-day Japan. During the Sei Kokwai week 61 meetings were held, and over 7,000 persons came in and stayed through the services, 384 responding to invitations to after-meetings. Seventy thousand tracts were given out in a single week. Divinity school students and lay Christians cooperated actively in the work of literature distribution.

Christian Business Men in Japan

THE evangelistic meeting held in Saga, described by the Rev. H. V. S. Peeke, show strikingly the recent drift of public favor toward Christianity. At the meeting greetings were read from the Governor of the Province, the Mayor of the City, and from a Christian official at the head of the Kyushu Railway Department. After the sermon addresses were made by Madame Hirouka, the wealthy business woman, sixty-six years of age, whose recent acceptance of Christianity has been referred to before, and by Mr. Morimura, an octogenarian business man of great wealth and influence, who has found Christ in his old age. Subsequent upon the recent exposures of graft in high places, this Mr. Morimura established a fund for the development of a plan to promote business morality. He offered $100,000 and Baron Shibusawa added $25,000 to the fund.

Travelers' Aid in Japan

THE Y.W.C.A. of Tokyo has initiated a Travelers' Aid work at the Ueno station in that city. Two women are employed to meet the trains from five o'clock in the morning to ten at night, in order to assist friendless women. A large number of extraordinarily interesting and needy cases have come within the purview of the two matrons. Those in need of temporary lodgings are cared for in a hired house in the Hongo quarter. One result of this undertaking has been a religious quickening among the station officials at observing Christianity in action in their immediate environment.—*Record of Christian Work.*

Statistics from Korea

THE *Missionary Survey* gives the following statistical summary of the situation in Korea:—"The Northern Presbyterian Mission is responsible for the evangelization of a population of 4,785,000; the Methodist Episcopal Church Mission for 3,000,000; the Southern Presbyterian Mission for 2,291,000, and the Southern Methodist Mission for 1,113,000; both the Australian and Canadian Presbyterian Missions are responsible for more than a million each. The extent to which these forces have succeeded in their respective fields may be approximately indicated by the following figures: The Northern Presbyterian Mission has one adherent for every 49 of the population, the Southern Presbyterian Mission has one for every 150; the Northern Methodist Mission one for every 63; while the Southern Methodists have one for every 115. The Australian and Canadian Missions have approximately one for every 120 of the population. We cannot claim for these figures any degree of absolute accuracy, yet they suffice to indicate somewhat the force and its distribution, as well as its effectiveness in the respective fields."

Buddhist Propaganda in Korea

A RECENT issue of the *Zen,* a Buddhist magazine, says that the priests of the Myoshinji sect have been hard at work engaged in the propagation of their religion in the Saghalien Island, Manchuria, Korea, and Formosa. In Korea results extraordinarily large have been obtained. In Pyeng Yang a building, tho small, was erected a few years ago, dedicated to the diffusion of the doctrines of the Myoshinji sect. A large temple has recently been established, and negotiations are now going on between this new temple and the main temple at

Kyoto for the dispatch of a venerable and learned priest to become the chief priest of the new temple. The abbot, in Kyoto, desired to send out twenty-five priests at once. So he dispatched urgent circulars to various temples and thereby obtained a greater number of priests than was needed who exprest a willingness to go to Korea. The priests selected are expected to sail the last of June for Korea and to set to work propagating the teaching of the Zen sect. This undertaking will be the first organized work of Zen Buddhism in Korea.

AFRICA

The Task and the Toilers

ON the whole continent there are 3,244 missionaries, each with a parish of 3,614 square miles and 46,239 people. In the heart of Africa there are 50,000,000 of people—almost one-third of the continent—not only unreached but without any existing agency having their evangelization in contemplation so far as any actual projected plans and hopes are concerned. There are unoccupied areas, the smallest of which is four times the size of the State of New York.

Appeal From a Christian Sudanese

MY Fathers: Hear ye the account of my greeting which I make to you in the Lord; receive it with patience and the faithfulness of the Lord:—I am Samuila.

Very well, What I beseech the Christ for, give ye to me. My heart is kindling me, kindling me all the time. Behold the reason. The Lord hears my earnest crying to Him.—Be pleased to give life to the people of my country.—If there is help, I am here to guide to the place where I was born. There are very, very many people, and different languages in my country which I understand—Filani, Kanuri, Maka, Bola, Bura, Habe, Fika and Hausa also; these are the languages I understand. The name of my country is Gongola. There are cattle there, and horses, and many things, and health as well. If you please, I want an answer from you. This is my crying. I am, SAMUILA.—*Translated in the Sudan United Mission.*

Hindered by the European War

THE missionaries of the West Africa Mission of the Presbyterian Board who were due to leave Africa on furlough, early in August, did not leave until August 20th, on account of the war. This party, numbering 16 persons, was unable to leave because they could get no funds from the bank for their passage money, but on Dr. Weber's presenting the case to the Colonial Governor of Kamerun, he very courteously furnished the party with a small steamer which took them to Fernando Po, a neutral port. The Governor, because he had postponed orders of the mission which the Government could not pay on account of the war, gave an order to Dr. Weber on the German consul at Fernando Po for the amount necessary to honor these orders, but the German consul had no government money. The consul then telegraphed to the Governor of Kamerun for instructions, and the German Colonial Governor asked the Spanish Colonial Governor of Fernando Po to advance money with which to pay the passage, which he did.

A Christian man in Fernando Po, and the superintendent of the English Primitive Methodist mission, planned among themselves to raise the funds to send the party on its way if no other provision was made. Special note should be made of the extreme courtesy and kindness of this superintendent. As one of the party said, "Words would fail to express the gratitude and appreciation of his hospitality."

The Berlin Mission in Africa

THE Berlin Mission has been severely hit by the storm which is devastating Europe and other lands. Before the war broke out there was especial occasion for thankfulness because the financial troubles of the mission had been greatly alleviated. In German East Africa the number of schools had also increased from 89 schools, with 3,395 pupils two years ago to 301 with 14,384 pupils. This great mission opportunity aroused hope that this largest German colony might be saved from Islam into which it was drifting.

In South Africa about 6,000 baptisms took place among the Zulus of Natal, and in other territories of the mission during the past year, a much larger number than ever before.

Nine Years' Progress

BISHOP TUGWELL writes from Niger:—" We have paid our first visit to Owerri, and have been greatly imprest by all we have seen. The developments which have taken place in the last five years are remarable. Starting from Ebu-Owerri as the center, there have sprung up, under the inspiration and leadership of Archdeacon Dennis, thirty outlying congregations, all self-supporting. The average attendance on Sunday in connection with these congregations during the first six months of the year exceeds 6,500. Schools have also been opened in nearly every station.

"Before leaving Ebu-Owerri, I confirmed on Sunday fifty persons in the presence of a congregation of over 900. Eight years ago, I sat one Sunday morning on a log near the site of the present church, and, addressing a crowd of naked heathen, asked them if they would welcome the coming of a Christian teacher. They immediately responded that they would. That was in the year 1906."

Better Off, but Not Better

MR. DAN CRAWFORD'S stories from Africa laid hold of the imagination of the American churches as they did in England. Speaking of the natives of Central Africa, he said: "They have copyrighted a phrase. They say: 'The *victory* of Golgotha.' That which was seemingly a colossal defeat, they call a victory!" The retort of the African native regarding material greatness was as much relished in America as in Britain. It will be remembered that the African, after hearing of the wonderful achievements and acquirements of the white man, stolidly remarked: "To be *better-off* is not to be *better.*" Whereupon Mr. Crawford comments: "Build a castle or build a cottage—it is only a tent. We are only traveling through; and the bigger the pile you pile up, the harder to leave it."

War Scenes in Central Africa

HELL is let loose, and no one can tell what is going to happen," writes Dr. H. E. Wareham, of the London Missionary Society, from Kawimbe, Central Africa. "The Germans have enrolled the natives by hundreds, and encourage them to burn and kill, etc. The result is, that tho the authorities here have done all they could to keep the natives of the country out of it, they have been compelled to call our people out. The Amambwa and Awemba have been told to come to the aid of the English, and are flocking in, delighted to get a chance to burn and kill.

"The chief of this part arrived in great form, looking forward to carrying 'fire and sword' into German East Africa. This is the method he and his people were going to adopt: kill all males above puberty—take the women, cut off noses, lips, or ears, and use them (the women) as they liked, and kill all the children.

"Kyakonta, this chief, is a very decent

man, but this is what war raises in him and his people."

Malaysia and the Islands

THE recently published 84th annual report of the Rheinische Missions Gesellschaft, a society which has work in German South Africa, China and Sumatra, states that 219,000 Christians are enrolled in its various missions, and adds: It took 76 years to reach the first hundred thousand, and 7 years for the second hundred thousand! Sumatra has far more than half of the total number.

Humanly speaking, the Batakland would be Mohammedan to-day but for the Rheinish Mission, and now there are 159,000 Batak united in a Christian church. There is a so-called Hollandish school, where instruction is given in the Dutch language for the education of civil employees. Many young Batak have great ambition, and want to study. It is good, therefore, when these progressive young men remain under Christian influence. In Sumatra also are two trade-schools. In them the following trades are taught: carpentry, locksmith, boatbuilding, bookbinding, watchmaking, and even dentistry. With one of the trade-schools there is also a printing plant connected, where an ever-increasing literature is printed.

A large hospital with branches and with a training-school for native medical students and a leper asylum, accommodating several hundred inmates, are among the other activities of this mission in Sumatra, many of which must be seriously curtailed by the war.

America's Gift to the Filipinos

AMONG the many advantages that have come to the inhabitants of the Philippines through American rule, none are greater than the establishment of Protestant missions. *The Christian Advocate* tells us that twelve years ago there was formed an Evangelical Union of the Philippine Islands, "an organization for the purpose of securing economy, comity and efficiency in the service of God in this archipelago." The Union has made marked progress, and Mr. L. Wilbur Messer, of Chicago, who has just returned from the islands, gives the following report: "There are 160 evangelical missionaries, and a large number of Filipino helpers. Over 200 young men are in the schools preparing for Christian work. There are six mission schools exclusively for women; 4 boarding schools for boys; 6 mission printing plants; and 20 student dormitories. There are 75,000 evangelical church members, and as many adherents. There is a Young Men's Christian Association building for Americans; and one has been erected for Filipinos, and another is assured for Filipino students. There is also a very successful army branch at Fort McKinley. There are 2 orphanages, 8 hospitals and 20 dispensaries in the islands, operated by the evangelical missions. There are 6 evangelical churches for Filipinos and for Chinese, and 4 for Americans in Manila. The American and the British and Foreign Bible Societies distributed over 100,000 Bibles and Testaments last year, printed in more than 20 languages and dialects."

CALENDAR OF MEETINGS AND CONVENTIONS

January to August, 1915

January 3 to 4—Laymen's Missionary Movement, Baton Rouge, La.

January 5 to 6—Laymen's Missionary Movement, Crowley, La.

January 7 to 8—Laymen's Missionary Movement, Lake Charles, La.

January 8 (10.30-12.30)—International Day of Prayer for F. M. Federation of Women's Boards, 1 West 48th St., N. Y.

January 10 to 11—Laymen's Missionary Movement, Beaumont, Texas.

January 12 to 13—Laymen's Missionary Movement, Galveston, Texas.

January 12 to 14—Foreign Missions Boards' Conference, Garden City, L. I.

January 12 to 14—Home Mission Council New York.
January 14 to 15—Laymen's Missionary Movement, Taylor, Texas.
January 15, 16—Triennial Conference of Women's F. M. Boards, Collegiate Reformed Church. N. Y.
January 17 to 18—Laymen's Missionary Movement, Austin, Texas.
January 17—Mass Meeting, World Peace and Missions, Central Presbyterian Church, N. Y. 4.30 P. M.
January 17—Missionary Mass Meeting, Carnegie Hall, New York.
January 19 to 20—Laymen's Missionary Movement, Temple, Texas.
January 21-22—Laymen's Missionary Movement, Cameron, Texas.
January 24-25—Laymen's Missionary Movement, Waco, Texas.
January 26-27—Laymen's Missionary Movement, Corsicana, Texas.
February 16-18 — Laymen's Missionary Movement (Presbyterian Church, South), Charlotte, N. C.
February 23-25 — Laymen's Missionary Movement, Dallas, Texas.
June 4-14—Y. M. C. A. Student Conference, Blue Ridge, N. C.
June 18-28—Y. W. C. A. Student Conference, Silver Bay, N. Y.
June 23-July 2—Y. W. C. A. Student Conference, Eagles Mere, Pa.
June 25-July 4—Missionary Education Movement, Blue Ridge, N. C.
July 2-11—Missionary Education Movement, Asilomar, Cal.
July 9-18—Missionary Education Movement, Silver Bay, N. Y.
July 16-25—Missionary Education Movement, Estes Park, Colo.
July 20-30—Y. W. C. A. City Conference, Silver Bay, N. Y.
July 21-31—Y. W. C. A. City Conference, Blue Ridge, N. C.
July 22-30—Missionary Education Movement, Ocean Park, Me.
August 6-15—Missionary Education Movement, Lake Geneva, Wis.
August 6-16—Y. W. C. A. Student Conference, Asilomar, Cal.
August 14-23—Y. W. C. A. City Conference, Lake Geneva, Wis.
August 13-23—Y. W. C. A. City Conference, Estes Park, Colo.
August 16-25—City Conference, Asilomar, Cal.
August 24-September 3—Y. W. C. A. Conference, Lake Geneva, Wis.
August 24-September 3—Y. W. C. A. Student Conference, Estes Park, Colo.

OBITUARY

Miss Mary Sharp of Liberia

A CABLE message from Dr. J. B. Coleman received at New York, announces the death of Miss Mary A. Sharp of Monrovia, for more than 35 years an outstanding figure in African missionary work. As an independent worker among the Kroo people, she had her own church and school at Krootown, a suburb of Monrovia. Without stated compensation, she gave her entire time to the task of Christianizing and educating the natives of that region, her interest centering in the boys and girls, with whom she was especially successful. Her own church at Mansfield, Pa., voted her a local preacher's license and she was accustomed not only to preach, but in the absence of the presiding bishop, often baptized her converts. Given in her own words is the story of the church she had built. "I went to Krootown and engaged some men to put me up a bamboo church. It was to cost $10, and included not only a bamboo frame, but a thatched roof made of palm leaves, benches of withed-bamboo and a ground floor. After it was done, I paid the laborers promptly the sum agreed upon. For some time thereafter whenever I met anyone who could speak English I was greeted with the words: 'Tank you mammy. Tank you plenty. You did dem Kroo boys fine.' I had asked the President's wife what they meant. 'Oh,' was the reply, 'they expected to be cheated. They thought of course, that you would give them only a few yards of cheap calico.'"

Life of H. Roswell Bates. By S. Ralph Barlow. Illustrated. 12mo. 159 pp. $1.00. Fleming H. Revell Co., New York, 1914.

Here is a stirring and inspiring tribute to a beloved and self-sacrificing young minister who devoted the last few years of his brief life to the making of Christ real in the neighborhood of Spring Street Presbyterian Church, New York City. Mr. Bates was a very lovable and noble human, and his life story is a very human document. He was also a devoted Christian worker and this brief biography gives many valuable glimpses of his Christlike social service in the church which he rescued from death and established as a strong neighborhood center. Two other features of his work are worthy of notice—his influence on the college men and women who came to work at Spring Street, and the abiding results of his personal touch on students at Northfield Conferences and elsewhere. Mr. Barlow shows his hero at work and at play, his humor and his sympathy. The life was one that continues.

The New Home Missions. By Harlan Paul Douglas. Illustrated. 12mo. 266 pp. 60 cents, cloth. 40 cents, paper. Missionary Education Movement, New York, 1914.

The principal argument, with any element of truth, that can be urged against extensive foreign mission work is the fact that America is still so far from Christian. It is not a valid argument but the amount of work still to be done in America before the foreigners, the negroes, the mountaineers, the lumbermen, the slum dwellers, and others are brought into vital relationship with Christ is great enough to make the 30,000,000 Christians of our churches ashamed of themselves.

Mr. Douglas has written a thoughtful, tho not a popular, study book, dealing with the past, present, and future home missionary problems of the American churches. He believes in the social aim and program for social betterment, and from this viewpoint studies the foreigners, the race problems, and the social conditions and country districts, with the various forces and methods at the command of the churches. It is a restatement of the home missionary needs and aims that is worthy of careful study.

To our mind too much emphasis can not be placed on the need for social reform and reconstruction, but too little is often placed on individual regeneration. The former may temporarily take place without the latter but the latter must produce the former.

From the Bread Line to the Pulpit. By Frederic C. Baylis. 12mo, 43 pp. 25 cents. Fleming H. Revell Co., 1914.

The stories of "twice-born men" are always of compelling interest. Here is the short account of a man born in Stratford-on-Avon, educated in the school made famous by William Shakespeare, ruined by strong drink, rescued in the Bowery Mission, New York, a "cowboy preacher," and now a Methodist minister. It is a good book for young men.

Battling and Building Amongst the Bhils. Illustrated, 12mo., 95 pp. 1s., *net.* Church Missionary Society, London, 1914.

The mission to the aboriginal tribes of Bhils in India is on the borderland of Rajputana. The anonymous author

has given here a view of the peculiarities of this tribe and an excellent account of Christian progress among them.

The New Life in China. By Edward W. Wallace, B.D. Illustrated, 12mo., paper. 1s. *net.* United Council for Missionary Education, London, 1914.

This bright, up-to-date picture of New China makes an excellent popular introduction to the study of the country, the people, the religions, and the missions. There is a real human interest in the presentation. No one alive to the forces and opportunities of the present can fail to be stirred by this story of the present situation in New China.

The Regeneration of New China. By Nelson Bitton. Illustrated, 12mo., 282 pp. 2s., *net.* United Council for Missionary Education, London, 1914.

Mr. Bitton, formerly Assistant Editor of the *Chinese Recorder*, has given us a valuable study of the conditions and problems in China to-day. Emphasis is placed on the problems of the Chinese youth, the religious problem, the social problems, the reform movements and the trend toward Christian unity, training of Chinese leaders, and the problem of Chinese Communism.

NEW BOOKS

Wild Woods and Waterways. By William Chalmers Covert. Illustrated, 12mo. 245 pp. $1.35 *net.* Westminster Press, Philadelphia, 1914.

Sight to the Blind. A Story. By Lucy Furman. Illustrated. 12mo. 92 pp. $1.00, *net.* Macmillan Co., New York, 1914.

Prince and Uncle Billy. A First Reader in Home Missions. By Charles Lincoln White. Illustrated. 12mo. 146 pp. 75 cents, *net.* Fleming H. Revell Co., New York, 1914.

The Making of Christianity. An Exhibit of Hebrew and Christian Messianic Apocalyptical Philosophy and Literature. By John C. C. Clarke, D.D. 12mo. 423 pp. The Associated Authors, New York, 1914.

A Man and His Money. By Harvey Reeves Calkins. 12mo. 367 pp. $1.00, *net.* Methodist Book Concern, New York, 1914.

By-Products of the Rural Sunday-school. By J. M. Somerndike. 12mo. 169 pp. 60 cents, *net.* Westminster Press, Philadelphia, 1914.

The Modernizing of the Orient. By Clayton Sedgwick Cooper. Illustrated. 8vo. 353 pp. $2.00, *net.* McBride, Nast & Co., New York, 1914.

The Individual and the Social Gospel. By Shailer Mathews. 16mo. 84 pp. 25 cents, postpaid. Missionary Education Movement, New York, 1914.

Though War Should Rise. By Mrs. Howard Taylor. 16mo. 64 pp. China Inland Mission, London, 1914.

The Vital Forces of Christianity and Islam. Six Studies by Missionaries to Moslems, with an Introduction by the Rev. S. M. Zwemer, D.D., and a Concluding Study by Professor Duncan Black Macdonald. Crown 8vo. 3s. 6d. *net* ($1.15). Oxford University Press. London, 1914.

The New Life in China. By E. W. Wallace. 1s. *net.* United Council for Missionary Education, London, 1914.

The "Welcome" Photographic Exposure Record and Diary, 1915. Burrough Welcome & Co., New York, 1914.

PAMPHLETS

Karen Folk-Lore. An Unwritten Bible. Collected and Annotated by Ko San Lone, a Christian Karen. Translated into English by H. M. N. Armstrong. 31 pp. 3d. A.B.F.M.S., Rangoon, Burma, 1914.

Annual Report of the Board of Foreign Missions of the United Presbyterian Church of North America, 1914. Containing the 55th Annual Report of the Board, Presented to the General Assembly at New Castle, Pa.; Report of the Women's Board to the General Assembly; The 59th Annual Report of the Mission in Egypt; the 58th Annual Report of the Mission in India; The 13th Annual Report of the Sudan Mission; General Statement of Receipts and Payments, etc., etc. 292 pp. Board of Foreign Missions of the United Presbyterian Church, Philadelphia, 1914.

Our World-Wide Work. A Survey of the Field of the Woman's Board of Missions. Illustrated. 180 pp. Congregational House, Boston, 1914.

Isles Afar Off. An Illustrated Handbook to the Missions of the London Missionary Society in Polynesia. By Rev. George Cousins. 104 pp. 6d. *net.* London Missionary Society, London, 1914.

Pioneers. Being Studies in Christian Biography. Edited for the use of Study Circles in Schools and Colleges. By K. J. Saunders. 164 pp. Association Press (India), Calcutta, 1914.

The Nemesis of Armaments. By Charles Edward Jefferson, D.D. 14 pp. Church Peace Union, 70 Fifth Avenue, New York, 1914.

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